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The METHODIST WOMAN

Week of Prayer
and Self-Denial
October 25-31, 1957

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★ ★ ★ *Contents* ★ ★ ★

PAG

Week of Prayer and Self-Denial
Esther Hall for Young Women, by *Fannie D. Brumble*
Rural Development Program, by *Velma Hontz*
A Little Child Shall Lead Them, by *Hilda Lee Dail*
Our Heritage in Christian Social Action, by *Noreen D. Tatum* ... 1
Circles and Their Function ... 1
Quadrennial Goals in Action, by *Alpharetta Leeper* ... 1
A Charter of Racial Policies ... 1
Check List on Racial Policies ... 2
Circles: Worship and Program Suggestions, by *Mrs. J. N. Rodeheaver* ... 2
Presenting Miss Mona E. Kewish, by *Mrs. H. F. Brandt* ... 2
Wesleyan Service Guild—Alma Mathews House ... 2
In Memoriam ... 3

Lines of Work . . .

Christian Social Relations ... 1
The Foundation for Freedom, Justice, and Peace
Organization and Promotion ... 2
Let Us Look at Ourselves
Officers' Training Brings Results, by *Mrs. R. K. Smith*
Mrs. Bring 'Em Back Alive Learns From Experience
The Meaning of "Ex Officio"
Growth Through Group Activity, by *Jack R. Gibb*
Missionary Education ... 3
Suggestions for Teaching *The Gospel According to Mark*, by *Martha Leach Turner*
Student Work ... 3
The Church's Mission in Higher Education, by *Douglas Cook*
Youth Work ... 3
Disaster Relief
Children's Work ... 3
Planning for Children in the Local Church
Supply Work ... 3
Response and Responsibility, by *Ruth I. Pope*
Literature and Publications ... 3

Cover: Japanese women singing praises to God in a Tokyo church. Photo by Toge Fujihira.

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In dormitory life at Aoyama Gakuin girls learn to live together in Christian fellowship.

Week of Prayer and Self-Denial

October 25-31, 1957

ONE half of the Week of Prayer offerings for 1957-1958 will be used for girls' mitories in two schools in Japan oyama Gakuin in Tokyo, and oshima Jogakuin in Hiroshima. ese two institutions, like all er Methodist-supported work in an, have been related to the ted Church in Japan since its anization in 1941. However, h of them were opened by Methst missionaries supported by erican women and have contin- to retain close ties through the man's Division of Christian vice. Methodist missionaries k in cooperation with the Interrd Committee for Christian rk in Japan.

oyama Gakuin, one of the largChristian schools in Japan, has enrollment of more than nine usand students in departments n primary level through postduate courses. Its impressive pus covers more than forty es of a beautifully elevated section several miles from the center of the city. Now in its eighty-third year, Aoyama Gakuin has survived both earthquake and war. Her more than twenty thousand alumnae occupy positions in all walks of life.

Hiroshima Jogakuin is a tribute to the indomitable courage of a people who, after the atomic explosion in 1945 that killed three hundred four students and eighteen teachers, and demolished the campus, have worked to rebuild their beloved school. Its well-established campus now offers educational opportunities to about eight hundred students in high school and college.

Miss Charlotte Alston, a missionary from North Carolina, leads the Sunday evening dormitory sing at Hiroshima Jogakuin.

ESTHER HALL FOR YOUNG WOMEN

by FANNIE D. BRUMBLE

Mrs. Brumble is the treasurer of the local board of directors for the Esther Hall in Cincinnati, Ohio. She takes such an interest in the place she probably knows every member of this House Council by name.

GIRLS who come to Cincinnati, Ohio, seeking jobs away from home for the first time, find in Esther Hall for Young Women a sure haven from the loneliness and the lost feeling which might otherwise overtake them. Here they find love and understanding and personal interest in their problems and ambitions: they are welcomed into the family and gently guided in Christian principles.

Miss Alice Murdock, the director, is trained in personnel work and youth counseling. Her assistant, Mrs. Eva Wise, is the sort of mother attraction whom the girls "come home to." The residents themselves have organized a house council, and so learn leadership, independent thinking, and the art of living together. Thus Esther Hall is unique among homes and has a place in the community which is not to be denied.

However, it has a forward look and would like—in fact must—expand its accommodations to keep on the map, which it cannot do in its present location. Now housed in a narrow building on the edge of the downtown business section, there is room for thirty-five residents by using some not too desirable rooms on the fifth floor. The home can never become self-supporting (which it must do) until it can move into larger quarters.

Would you like a picture of Esther Hall as it is now? Upon opening the door of 221 West Ninth Street, you are faced with a long flight of marble steps—imposing, but hard on the ankles. To the left are the living rooms, attractive with their pale green walls and sheer draperies; comfortably furnished with a nice blending of modern and antique: some of the latter pieces a collector would give his eyeteeth to own. The front windows look out upon the street, and stationed there is a parakeet who keeps track of the comings and goings. At night it accompanies its owner to room.

Beyond the living rooms is dining room, recently given a look and made festive with p paint. The windows here, as in rear living room, look out u nothing at all. A door opens u the "patio"—really just the bric area between buildings, but with potted plants and outdoor f niture, and one pretends not to those refuse cans over there in corner by the gate. The kitc will never be "modern" and it ne a new stove worthy of the excell meals prepared there.

Up the marble steps no twenty-three of them. At the fr is a suite of three rooms for di tor, assistant, and guest ro which, when there are no gue serves as upstairs sitting ro committee room, or workroom. office is also on this floor: onc dreary cubby hole furnished w odds and ends, it is now attract with new, modern furniture p chased with Cash for Supply W Here the girls come to pay t rent and linger for confidences.

If you can climb to the f floor, you will find the laundry the drying room, and the "ro under the roof" which are u when there is a "full house."

So much has been done to m this old building a cheerful ho it does have an aura and is bea fully kept—but what could be d with a new Esther Hall! The g would like a recreation room: dining tables serve for ping-p but that is about all. It is diffi to set up games in the living r while others are watching tel sion. And a "date" room w couples can have a little privac needed. The young men who c calling must face whoever is g ered in the living room, and it little awkward, especially on a f date, to run the gamut of so m interested eyes. But they do, marriages and wedding recepti at Esther Hall bear witness.

And then a laundry placed w a laundry should be; bathro with showers—the ancient plu ing is an increasing problem and

ves the searching of junk yards parts no longer manufactured. e wiring also is inadequate and rcely a week goes by without a ıor or major crisis. Because of ever-present fire hazard of an building, heavy fire doors which st be kept closed at all times cut the much needed ventilation.

Attractive rooms with adequate set space and built-in dressers uld help the girls acquire tidy ısekeeping habits, and a kitchen- e or two for preparing snacks uld be ideal for the informal ties which are now almost too icult to manage nicely. A little m for vespers and quiet medita- ı is another hope.

These are some of the things one ams about in a new Esther Hall: ıome to shelter fifty girls, the st number to become self-sup- ting, and yet not too many to intain the personal touch and spiritual glow. Our girls quickly ne to realize that living in a ne maintained by the Woman's vision of Christian Service is s living: that they share in the ssings and prayers of Methodist men everywhere: so they, too, rn to share and give thanks.

To have a share in the Week of ayer and Self-Denial offering is great privilege, and from it our ams for a wider service to girls the threshold of adult life can realized.

EK HOME FOR CHILDREN

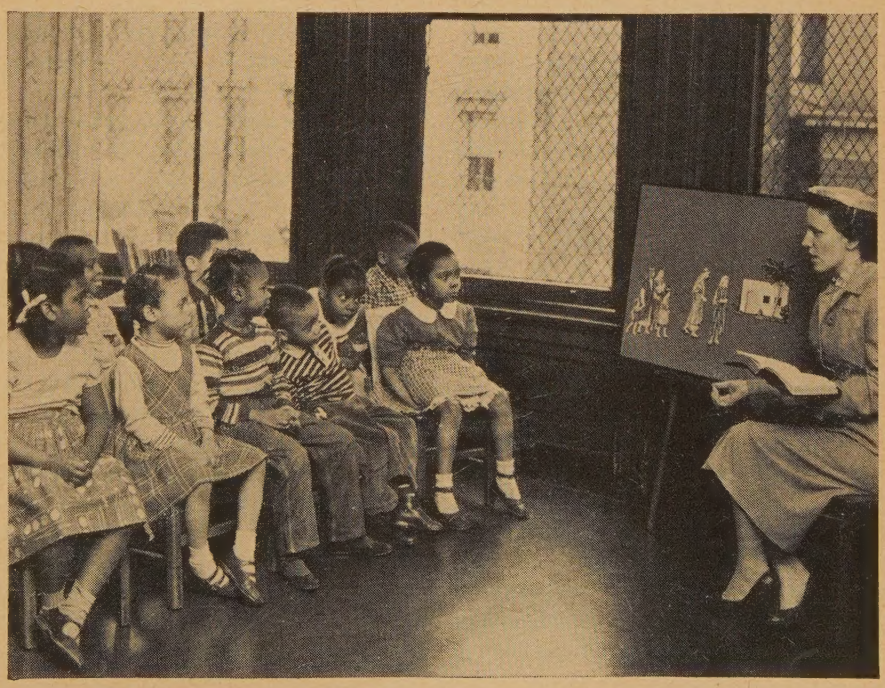
The second half of the Week of ayer offerings goes for a Com- nity Center and Residence Hall Cincinnati, Ohio, and to Peek me, Polo, Illinois.

Peek Home, sponsored by the partment of Work in Home lds of the Woman's Division, vides Christian, homelike love l care for children eight to enteen years.

t is neither an orphanage nor ission school. Children may be ced in the home by parents o are unable temporarily to care them properly, but in most es they come from broken nes and are placed in the home the county in which they live.

Deaconess Eva Dame, *center*, is an eager listener to stories of life at Peek Home, Polo, Illinois, as told by director, Mr. Elwin Mathews, and his wife. An article on Peek Home appeared in the March issue of THE METHODIST WOMAN.

Cincinnati, Ohio, is building new thruways as part of its expansion program. Mothers' Memorial Center and Friendship Home are in the path of a new expressway. These children who come to the center and young women who live in Friendship Home are concerned for the future of these institutions. Giving to the Week of Prayer offering is one way of assuring them that the work will be relocated and continued.



Rural Development Program...

opens doors of opportunity

by
VELMA HONTZ

"LET'S talk about *X* County the way Texans talk about Texas!"

Is *X* County the largest in the state? Does it produce the finest crops, manufacture the most cars, have the highest literacy rate, or the most famous amusement resorts? On the contrary, *X* County is among the fifty-seven counties in low-income areas of the country selected as demonstration areas by the Rural Development Program. This program has as its goal an improved standard of living and a better environment for all families living in rural areas. These "pilot" areas are showing what can be done by the people themselves, when they realize their needs and the available resources.

In spite of the prosperity of the country as a whole, there are still one and one-half million farm families, almost one third of the total, whose net income is under $1,000 a year. In a West Virginia county, state unemployment records showed only ninety people out of work, yet a survey disclosed 1,200 adults with incomes of less than $500 a year. Because they lived on small farms they had been counted as employed, but they all wanted jobs to earn a decent living. It was found that a third of the income of one Oklahoma county came from federal and state welfare funds. Hundreds of situations like these brought an increasing awareness of the need to raise the standard of living in America's less privileged communities and led the federal government to set up a committee of cabinet undersecretaries, headed by the Department of Agriculture's True D. Morse, to study the problem. The Rural Development Program, started in 1955, is the result.

According to *Rural Resource Leaflet No. 1,*

> The key unit in a local Rural Development Program is the county committee, made up of leaders in farming, business, civic, and church affairs, with government agencies cooperating. Its members direct surveys to gain information on county resources. They plan and publicize development projects. They help coordinate the work being done by agencies and organizations taking part in the program.
>
> A typical rural development committee in an Oklahoma county has representatives from the chamber of commerce, city planning commission, county commissioner's office, agricultural extension service, Soil Conservation Service, Farmers Home Administration, health service, board of education, Farm Bureau, Farmers Union, Indian Service, ministers' association, a local bank, the county newspapers, and others.

Once the local leaders (and they are the key people if the program is successfully carried out) begin to see the possibilities they become as enthusiastic as the man from *X* County, and they find there is an endless list of ways to bring about improvements. If surveys show a large number of small farms that are barely self-sustaining, steps are taken to attract new industries to the area, which will employ part of the farm population; and to improve the farms through soil conservation, better seed and fertilizer, pest control, better breeding of livestock. Among hundreds of other suggestions made by those present at one of the "kick-off" meetings for initiating the program in c county were "feed the people so ambition pills," and "improve p ture with more lime for all poor la and more fertilizer for all lan "Develop an exchange of fa equipment." "Encourage coope tive markets." "Emphasize fam living and togetherness." "Educ people to positive attitudes." "A Godliness and the Golden Rule."

The Rural Development P gram has been described by businessman as "the greatest c centrated, realistic approach to problem of the low income fa that has been made in our tim Already results are spectacul Tippah County, Mississippi, i ported nineteen registered Jer cows and financed a new milk ceiving plant to get small farm out of the cotton fields and int more profitable dairy business. Watauga County, North Caroli 568 women showed up for j when a new clothing factory oper to employ one hundred. Cherok County, Texas, has a new coat f tory to employ seventy-five. N factories in just six of the count have potentials of more th $6,000,000 per year in new incon and activities. Thus the progr is coping with the problem of continuous loss of population rural young people migrate to dustrial centers. There is conc that too great a shift to industr centers and urban life could ca the country to lose some of its s bility, strength, and character as nation of farmers." "Off-farm e ployment," says Secretary Mo "is a way to make it practical

m families to continue to live in the country on their farms." Twiggs County, Georgia, has olished a booklet listing the jor fields for development and county goals for 1956, 1957, and 61. After each goal is a space to filled in by the individual.

While one county agent seemed prised to learn from the rural urch and community deaconess t the church was interested in program, the necessity for co-eration from the churches has en stressed by Secretary Morse. eaking at the 1955 National nvocation of the Church in wn and Country, he urged min-ers and other church leaders to k ways of becoming a vital part the program. It is his convic-n that the economic, educational, d physical levels of living cannot successfully lifted while the ritual and religious life of the ople is neglected. The Depart-nt of Town and Country of the tional Council of Churches has ployed a field worker to help co-linate the participation in the ral Development Program of de-minations that have churches in ne of these counties. This is ng done through state, county, d local Councils of Churches and uncils of Church Women.

Returning to Twiggs County, orgia, where the Woman's Divi-n of Christian Service has had wn and Country workers, the gram was presented in the very ginning to all church people. A vey was made among the urches in an attempt to analyze present needs of the people and ir possibilities for the future. e Negroes had a county-wide in-denominational meeting at which Rev. Ross Freeman of Emory iversity, Georgia, presented the ationship between the Rural De-opment Program and religion. 4-H Club Sunday there was ounty-wide interdenominational gram held in a Methodist urch. The county agent and as-tants presented a panel discus-n on rural development at the ith Georgia Conference Town d Country Workshop last fall.

Questions on the three-page church survey included: "Number of persons joining church in last ten years; number of these serving on official board; number serving as church-school teachers and officers. What is your church's plan for getting to know people moving into the community? Is your church transforming people . . . ? Is it transforming the community about it? Is the community aware of its presence?" The Methodist Men's Club has helped start a Little League baseball group in four communities and plans are being made for others. Last spring a one-day, county-wide recreational program was provided, which may become a monthly event.

In Fayette County, Alabama, the Town and Country worker (a U.S.-2) reports that the county agent appreciates the contribution The Methodist Church is making. It was one of the ministers who was instrumental in getting several businessmen interested and working in the program. Two ministers have been the initial forces in establishing community improvement clubs in their communities. One church is serving as a meeting place for the club of that community until a community house can be built. The ministers and the rural worker are helping conduct a survey to establish the natural and human resources available in the county.

"Mother, where's the hoe?" a small boy in Watauga County, North Carolina, asked. "I'm going to help you in the garden." They had been listening to a radio meditation on the rural family working together as a team, given by the rural church and community deaconess preceding Rural Life Sunday. To participate in the Rural Development Program the ministerial association took in every minister in the county, including three Negroes. The extra cash income provided by new industries which the program has encouraged is already noticeable in the financial support given the churches.

The basic philosophy of the Rural Development Program is strikingly similar to that of the Town and Country program of the Woman's Division, which sends trained workers into selected rural areas where economic as well as religious needs are evident. Those workers, most of them young women, acquaint people with the resources available to them through various public agencies and at the same time strive to revitalize small churches, encouraging them to cooperate among themselves.

Launched by the federal government, with its vast resources and varied agencies, the Rural Development Program has made an entering wedge toward opening the doors of opportunity wider for people in the nation's low-income rural areas. This is an opening through which the church, particularly through its Town and Country Work, can and should enter, supplementing economic with spiritual help.

At least six areas served by rural church and community workers of the Woman's Division of Christian Service are among the fifty-seven pilot areas. From five other of these economically needy areas, as well as from other sections of the country, requests have come within the past year pleading for the services of a deaconess or other trained worker. The letters tell of perhaps a dozen small churches, spread out over a territory of thirty to seventy square miles, served by two or three ministers, who may be students, local preachers, or men nearing retirement age. They tell of young people who need opportunities for church-centered recreation as well as worship; of surveys showing fifty to a hundred families who have no contact whatever with any church; where such a thing as a vacation church school is unknown. None of the duties of the executive secretary for Town and Country Work is more painful than that of replying to these requests that workers are not available, nor do we have funds to finance their work.

Cannot the church match the zeal of the secular government in "opening doors of opportunity"?

"A Little Child Shall Lead Them"

by
HILDA LEE DAIL

Miss Anne Peavy, missionary teacher from Georgia, gives encouraging guidance to a kindergarten youngster at Seiwa Joshi Gakuin, Nishinomiya, Japan.

"MY SON, while attending this kindergarten, led me to be a Christian," were the words of a prominent doctor in Kagashimo, Japan, as he spoke to Miss Margaret Billingsley, executive secretary for Japan and Korea, during her recent visit there. The well-equipped kindergarten building, rebuilt after a bomb destroyed the original, is a typical example of the way the Japanese have cooperated in such reconstruction in many places. Funds for its erection were provided jointly by the parents and alumni and the Woman's Division of Christian Service.

The Christian kindergarten has long been recognized as an important instrument in evangelism, for it is the little child who often opens the door of the home to the Christian message. When he insists on bowing his head in thanks for his food, asks his parents to hear his bedtime prayers, and begs them to take him to church, the parents often find it impossible to resist his winsome influence.

The kindergarten at Hamamatsu, a town midway between Tokyo and Kyoto, provides another example of the close tie between the kindergarten and the church. Eighty years ago when the Methodist Protestant Mission began a church, a kindergarten was built adjoining it. This year when parents and friends gathered to dedicate a beautiful new building made possible by their gifts and a contribution from the Woman's Division of Christian Service, even the mayor joined in the celebration.

Tribute was given Miss Raku Homma, the devoted principal for twenty-five years whose influe reached into hundreds of hom Among the twenty doctors who gan their training in this kind garten is Dr. Nobaru Watana When he arose to honor this no woman, the congregation knew t it was he, along with the aid of brother and father, who saved M Homma's life two years ago w she was desperately ill with a d ease that had been the subject much research on his part. The tire Watanabe family is Christ today because of the influence the kindergarten. Years ago w little Nobaru went home, he peated the instruction he had ceived about the dangers of dri His father, who was a he drinker, was so impressed that gave up drinking. His mother came a Christian through

ɔthers' Association, and the six ıldren, one after another, gradu-ed from the kindergarten but re-ıined in the church.

Because the kindergartens have ɔod side by side with the church ɔm its very beginning in Japan, me of the oldest Christian schools e training schools for kindergar-ı teachers. Today, with almost ery church from Nagasaki in the ıth to Hokodate in the north erating a kindergarten and many mmunity centers also including em as an important part of the al community program, their in-ence is ever widening .

After the children have gradu-ed from the kindergarten, they ntinue to come back to the cen-for clubs, Bible classes, and er to the parents' meetings. umni consistently send their ildren to the same schools which ey attended.

Miss Billingsley voiced the senti-ent of many Methodist women ıo have contributed to these kin-rgartens, when she said: "As I ve traveled throughout Japan my art has rejoiced that the Wom-'s Division of Christian Service s had such a large share in train-g and providing teachers; in help-g to rebuild following the war; d in securing equipment for these e Christian kindergartens."

Kindergarten teachers are trained at Seiwa Joshi Gakuin under the leadership of Miss Mabel Whitehead, president *(left)*, and Miss Michiko Yamakawa, head of the kindergarten normal department *(right)*.

Miss Margaret Billingsley, executive secretary for Japan and Korea (by the pillar), visits the kindergarten at Nagoya. On her left is Mrs. Kiyo Tanoka, member of the 1956 World Understanding Team.

our heritage in...

Christian Social Action

The program of Christian Social Relations of the former Woman' Missionary Council of the Methodist Episcopal Church, Sout

by NOREEN D. TATUM

THE program of Christian Social Relations in Southern Methodism had its roots planted early in the history of woman's work. In her report for the year 1899, Mrs. R. K. Hargrove, general secretary of the Woman's Home Missionary Society of the former Methodist Episcopal Church, South, commented on the large amount of relief work done by women. She said: "Perpetual giving will enfeeble, not ennoble, character. Mental improvement, recreation, healthful work, and religious instruction are requisites." Commenting at the same time on the rapid industrialization of the South, she declared conditions ought to be studied and steps taken "to improve existing conditions, and to see that laws to protect helpless childhood are created and enforced."

Basically this awareness of social problems was back of the ever-expanding program of both home and foreign missions. In addition to tackling problems by establishing schools, social centers, hospitals, and by doing evangelistic work, the women became more and more concerned that through intelligent, thoughtful social action much could be done to prevent and alleviate many of the social evils plaguing mankind.

This approach, which Mrs. Hargrove recommended so long ago, was first given organic direction in 1908, when the Woman's Board of Home Missions created a Committee on Social and Industrial Conditions, headed by Miss Mabel K. Howell. Specific suggestions made by this first committee were: to secure adequate and uniform divorce laws in all states; to sponsor the adoption of city ordinances to aid in the battle against tuberculosis; and to call for more adequate child labor and school attendance laws.

With the merging of the home and foreign societies in 1910, the work begun by the Home Board was continued and expanded. It soon became the Bureau of Social Service. The work developed rapidly under the successive leadership of Mrs. Arch Trawick, Mrs. W. J. Piggott, Miss Mabel K. Howell, Mrs. J. W. Downs, and Mrs. W. A. Newell.

As part of the Golden Jubilee celebration, the Woman's Missionary Council in 1928 ordered an extensive re-evaluation of all phases of its work. Two years later, when the findings of this study were complete, the Bureau of Social Service was reorganized as the Bureau of Christian Social Relations. Mrs. Newell continued as superintendent. Altogether, Mrs. Newell gave nearly two decades of consecrated, creative service to this phase of the Council's work. In the fall of 1938 Miss Thelma Stevens, who ha done outstanding work as head the Bethlehem Center in August Georgia, succeeded Mrs. Newe She became the Council's first an only full-time, paid superintende of Christian Social Relations.

At first the Bureau of Christia Social Relations was responsible f work in six specific areas: Ec nomic Relations, Rural Comm nity, Interracial Cooperatio Christian Citizenship and Law O servance, International Relatio and World Peace, and Cooperatio with Other Agencies. In 1933 t last mentioned area became an i dependent standing committee the Council organically unrelat to the Bureau of Chrisian Soci Relations.

Realizing the overwhelming si of its program, the Bureau soug to point up the most strateg phases of the work, and gave wi latitude to conference and loc superintendents of Christian Soci Relations in the choice of activiti related specifically to local or ar needs. At the same time emphas was repeatedly placed upon certa matters important to the majorit of women throughout Southe Methodism. They were continual reminded of their responsibility become qualified, informed vote and they were not allowed to forg their responsibility in raising t standards of wages, hours, and li

conditions of domestic service ployees.

Attention to the local aspects, vever, did not obscure the larger pe of work which called for ler cooperative efforts. Along h church leaders throughout the ion Southern Methodist women rked for prohibition and fought its proper enforcement. After repeal of the Volstead Law, y undertook to keep their own tes and counties dry, and to vide a strong program of alco- education for children and uth. They fought liquor adver- ng and commended and encour- ed periodicals and broadcasting mpanies which banned such ad- tisements. They protested mo- n pictures which habitually por- yed drinking and smoking as iversally accepted practices in nerican home life.

Help Juvenile Delinquents

Juvenile delinquency was also a tter of unabated concern. The men began with efforts to estab- n juvenile courts where they were eded and expanded the program include a number of projects in ir own communities to help chil- en and youth find satisfaction in olesome ways of life.

The first organized endeavor of uthern Methodist women in the ld of rural community develop- nt began in 1930. A long and rsistent educational process pre- led the inclusion of this empha- in the Bureau of Christian So- l Relations. Early in 1912 the oman's Missionary Council thorized the Standing Committee Social Service to inaugurate "a udy of four typical communities" e of which was to be a "country trict," which would serve as odels for further study and in- stigation. This was the beginning a sustained emphasis on rural mmunity development which had impact on mission fields both at me and abroad.

Often the work of the Bureau of ristian Social Relations has been ntified almost exclusively with tters pertaining to relationships between the races. This was largely true because those relationships spread into every area touched upon by the Bureau and its committees. Certainly no phase of the history of woman's work is more appealing, or at times more dramatic, than this. Though the race relations work included the Latin American, the Oriental, and the Indian American, for the most part it centered around the Negro American.

Aid Negro Women

A careful study of the records shows that the Woman's Board of Home Missions first gave consideration to the idea of work on behalf of Negro women in 1899. The next year an appeal was made to the Board to aid in building a Girls' Industrial Hall at Paine Institute, Augusta, Georgia. Although financially unable to comply immediately with this request, the women finally granted the aid and the way was opened for ultimate establishment of community centers—known as Bethlehem Houses for Negroes—in a number of Southern cities.

The first explicit recommendation of social action involving interracial matters came in 1913 with the adoption of a strong resolution by the Woman's Missionary Council condemning the "savagery of lynching," and calling for the maintenance of law and order. This was the beginning of participation of Southern Methodist women in a great, unrelenting crusade for the prevention of lynching.

Authorize New Commission

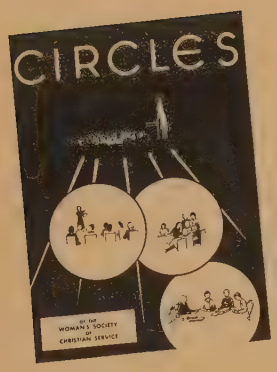
One of the most dramatic and absorbing of all stories in the history of Southern work is the Council's authorization of the Commission on Race Relations in 1920 under the leadership of Mrs. Luke Johnson, and of the great awakening which came to many women as a result of the work of that commission and its successor—the Standing Committee on Interracial Cooperation of the Bureau of Christian Social Relations. A mere reading of the long list of activities undertaken in this area by auxiliaries throughout Southern Methodism presents a panorama of horizons courageously pushed back, of prejudices outgrown and laid aside, and the beginning of a Christian sisterhood which outreached racial barriers.

In the area of international relations and world peace, the Woman's Missionary Council was no laggard. A resolution passed by the Council a few days after the United States entered World War I called upon the College of Bishops to set aside a Day of Prayer, "that the barbarities of war may not take hold upon our nation, and especially upon the defenders of the nation; that love and mercy may govern us in our thought and acts toward enemy peoples, but especially toward those in our midst from countries with which we are at war."

Work for Peace

The Woman's Missionary Council participated in many cooperative efforts for the cause of peace. In resolutions of commendation and of condemnation they expressed their ideas concerning our country's foreign policy, always judging actions by the effect they would have upon international good will.

No better statement of the motivating purpose back of these many-sided activities can be found than that made by Mrs. W. A. Newell. She said: "Our whole endeavor in Christian Social Relations is to strive to make the life and teachings of our Lord Jesus Christ real in the world today, in homes, in factories and stores, in church and community life, in town and country, in contacts of races, in local and national government and in the relations between nation and nation. Only through the transforming power of His Grace in each individual and in our collective life can we approach that Kingdom on Earth for which we all long. Among all human organizations the Church is most wholly and irrevocably committed to this task."



CIRCLES

and their function

Answers to Questions Raised in Summer School Workshops

THE fact that circles successfully meet a need and fill an important place in larger societies, gives rise to the question which is asked repeatedly in varying form: How can we get people to come to the monthly Woman's Society of Christian Service meeting as regularly as they attend circle meetings?

To suggest an answer, let us look first at the causes for the success of circles; and at the ways in which circles sometimes unwittingly detract from the strength of the total Woman's Society meeting instead of adding to it.

The circle offers opportunity for a closeness of fellowship, an informality and intimacy, which generally cannot be felt in a large Society meeting. Meeting in homes fosters this spirit. The fact that the group is small enough so everyone can participate, contributes. The devotions, the business session, the program, are all likely to be more flexible than in the regular Society meeting. This is what circles are for: to make these values possible, in Societies too large to achieve them unaided, as a whole.

This is what a circle should do.

But there are things which a circle should *not* do; things which are not its function. A circle should not create the feeling that it is an end in itself. It exists to strengthen the whole. It is a sort of training ground for wider participation in the Society meeting, not a substitute for it. We would hope that every member in budgeting her time would make provision for attendance at both. But if that proves sometimes impossible, and it has to be an either/or decision, we would say, Let it be the circle meeting that occasionally gets omitted. A woman's first loyalty is to the total Society.

A circle should not use material in its program which is to be used in the monthly Society meeting. Busy women do not care to hear the same things "warmed over." The circle is not the place for a woman to make her pledge; that should be at a Pledge Service in the total meeting. Payments on the pledge may be through the circle, if that is the desired system, but the pledge is to the work of the Woman's Society of Christian Service and should be made accordingly. Nor are methods of raising money determined by circles; this is the work of the Committee on Finance and the executive committee (of which the circle chairman is a member).

It should be the aim of every circle to prepare its members for more capable and interested participation in the total program; to help them to know more women of the church, and to know them better. That is why the recommendation is made in the bylaws of the local Woman's Society of Christian Service, that membership in circles shall be revolving, subject to entire change of personnel (annually or biennially) at the time of the annual meeting.

A homely old saying suggests itself—that there are as good fish the sea as ever were caught. Th in other circles there are wo just as potentially congenial those in our present group. T richness of fellowship can go on definitely as we change circle me bership. And it will mean incre ingly that we find in the mont meeting of the Society compani ship with women we have come know as friends, as well as w strangers. We like to remember tourist, who was overtaken night and emergency in the country, and hospitably received a cabin home. Leaving next mo ing, the traveler expressed pleas at the welcome given her, a str ger. Her hostess replied, "Do thank me; I only pleasured mys And I never met a person yet w was a stranger." A circle which fulfilling its function can foster t feeling in the hearts of its membe

Also it can arouse interest in t total program. The circle cha man's attendance at meetings the executive committee gives entree to the workings of th group, and she can interpret actio to her circle members. The rep of the treasurer will be somethi they have made possible. They w see the report of their own cir as part of the whole and feel interest in the success of everyo working together.

Circles can be the "growing edg of the Society. When the questi is asked, What is a good number people in a circle? we would rec that the number suggested is fr ten to thirty. Local situations w determine what number is be certainly as a circle grows beyo the limits of the average home, entertain, it is time for a new cir to be formed; and with enthusias not reluctance.

If you have not read the leaf *Circles* lately, or used the Quiz page 5 of the leaflet, you may li to do so. It should help toward t success of the whole Society pr gram, as we have tried to indica here; and that, for all of us, is matter of vital interest.

Quadrennial Goals in Action

by
ALPHARETTA LEEPER, *Secretary of Missionary Personnel*

AND it came to pass that the Woman's Division of Christian Service of the ırch known as Methodist set it- goals for the quadrennium to n the years 1956 to 1960. As was custom, Mrs. Local Member of Woman's Society looked with erness to these goals as her call action and growth. Indeed, she ermined to take them to heart l breathe into them the breath ıer own life and service.

n order that no time might be , Mrs. Local Member responded the call and accepted the first l which challenged her

To Commit Herself to the irit and Principles of Christ the Whole World.

This would not be an easy task, Mrs. Local Member applied self to a program of action. st she searched her heart to rn the depth of her commitment Christ and discovered that she ed countless limitations. She s chagrined to note how careless had become regarding impor- t matters.

n light of this new awareness, s. Local Member sought her ıle and other guides to spiritual elopment and began to make

m a part of her daily life. She ded new books to her library; shared fellowship with Christian friends; and began to practice new disciplines in her personal devotional habits. How difficult it was to break old patterns of carelessness! How rewarding to gain new insights into the nature of God and His will for her life and for the lives of men and women throughout the world!

It was not long, however, before Mrs. Local Member knew the first call must lead to action of another sort. She must seek

To Accept Responsibility in the Total Program of the Local Church.

This, too, meant study and discipline. No longer could she make

vain excuses for neglecting Sunday worship. No longer could she permit herself to spend money and time on things that held no real worth. Instead she learned to give, and give, and give again—and what a joy it was! She found community activties that called for an effective Christian witness. She found young friends who needed her love and guidance. And in each new task she rejoiced that God had found her worthy.

Still this was not enough. She was called

To interpret the Place of the Educational Institutions of the Woman's Division of Christian Service in the World Mission of the Church.

As she studied the meaning of this call Mrs. Local Member recalled the things she had learned about the many educational projects of her organization. This knowledge made it possible for her to tell others about the objectives of these institutions, and to show the important part they play in making the world mission of the church a living, vital force in young lives in thirty-two different nations throughout the world.

Her task could not stop here. She was called

To Confront Her Local Church With the Challenge of Recruitment to Missionary and Deaconess Service.

Long had she heard of the need for workers in the missionary outreach of the church. Long had she ignored the cry for teachers, social

workers, nurses, doctors, technicians, dietitians, and other trained leaders needed in mission agencies

at home and abroad. Little did she know about the qualifications of deaconesses and missionaries. This must change. Now Mrs. Local Member was confronted with a vivid picture of the young lives all about her—her own daughter, her neighbor's child, the young person who had such a gift with the children in vacation church school, the lovely nurse who had so recently come to her for counsel regarding a difficult decision. There were these and many more. She could begin by telling them many of the needs and challenges which await those who would make Christ the most vital force in their lives.

Still there was more. If Mrs. Local Member was going to challenge youth to go forth and break down barriers of poverty, sickness, and cultural and racial misunderstanding, she must begin, in her own life,

To Create a Fellowship Without Barriers in Local Church and Community.

Now she was happy she had begun to develop new disciplines in her devotional life. Without these hours of study, prayer, and soul-searching, Mrs. Local Member could not have been aware of the areas in her own life where she had failed to work toward the creation of a fellowship without barriers. She recalled with regret her indifference toward the poor family which had moved into her neighborhood. The children had been only little hindrances to a peaceful neighborhood. Through new eyes she saw a troubled, lonely mother and little children who cried out for love. Perhaps she could help.

She remembered, too, the lonely people in her church who came faithfully but were never taken into the inner fellowship. She saw that she could be used as an instrument in making her church and community an inclusive, rather than an exclusive fellowship. She realized that she had been too concerned about her own status to note how much she might do for others.

In such hours of self-evaluation Mrs. Local Member knew she must go even further. Tension and racial misunderstanding abounded in her community. What could she do to become a reconciling force for God in this area of extreme concern? She could participate in the services of worship sponsored by the Council of Church Women on the Day of Prayer. She knew, too, of other occasions when she would be called upon to worship with those of other races.

But could she stop here? Her heart said "No." She must do more. She must respond bravely to the broad generalities which so often seek to condemn and undermine. She must support those who stand out courageously for the spirit and will of Christ through racial justice and understanding. She must seek His strength in finding new ways by which she could help destroy these barriers. Here Mrs. Local Member prayed with longing and deep contrition.

Out of her hours of turmoil and struggle Mrs. Local Member moved on to still another call:

To Identify Herself With the Peoples of the World.

Mrs. Local Member read her daily newspapers and her magazines regularly and she wondered much about all of the people "over there" who were causing so much trouble and unrest. Now she began to see them in a different light. Suddenly she realized they were nations and peoples who had been in a deep sleep, or pressed beneath the heel of various conquerors, sometimes good and sometimes bad. Now these submerged ones were seeking a new way. Was it stran that they should act like rebellio adolescents eager to take on adu responsibilities in one turbule moment? She was beginning understand, and understandi brought a new sense of appreciati and concern into her heart.

She noted that her final goal f the quadrennium was related this newly awakened concern f identification. Truly she was call

To Speak and Act Boldly Christ's Name for Justice an Peace for All People.

Mrs. Local Member recalled visit she had made to the Unit Nations. That day the sun w shining brightly, and the flags all of the member nations we fluttering in the breeze. While M Local Member stood across t street and watched the long line moving color she saw a vision men, women, and children of eve nation gathered around the fla staffs with faces lifted to the su joyously singing the words: "Jes shall reign, where'er the sun, sha his successive journey run;" hi above all other flags she saw a other—the Christian flag whi seemed to bind them all in one fe lowship with Christ the Lord.

Mrs. Local Member pledged h life and her energies toward the fu fillment of this dream. Of course could not come about in the ne quadrennium, but she was co vinced that her life would be us as one of God's instruments. In H own good time all people wou come under His love.

So it is that the Woman's Div sion of Christian Service of t church known as Methodist has s for itself goals for the quadrenniu 1956 to 1960. Let us pray th every Mrs. Local Member w make these goals her own.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

This letter calls to your attention three significant and historic events, which point up with new urgency our task as Christians in these days of great national and world tensions. The following suggestions may guide you in planning with your committee to give new meaning to these historic anniversaries to your Woman's Societies and Guilds and through them reach into your local churches.

1. This year marks the fifth anniversary of the adoption of the Charter of Racial Policies by the Woman's Division. Much has been achieved across the nation as this Charter has been ratified by conference, district, and local groups and its recommendations put into practice. This fifth year gives us an opportunity to take stock of our progress and thereby determine our next steps. Here is a recommendation from the Woman's Division which you will want to consider. The following steps are suggested for your guidance: (Note that this recommendation goes to every conference, every district, every local Woman's Society, and Wesleyan Service Guild.)

a. The middle page spread of this issue of THE METHODIST WOMAN contains a "Check List on Racial Policies" for conference, district, and local officers. Note the opening paragraph of guidance to each group. *The local secretaries of Christian Social Relations and Promotion of the Woman's Society should seek the guidance of their local president* in planning a time when the Check List questions can be answered and the report mailed to the district secretary of Christian Social Relations *not later than November 10.* (This late date will give local units that have not yet studied, ratified, or put into practice this charter an opportunity to begin the process!)

The chairman of Christian Social Relations in the local Wesleyan Service Guild should work with her president in the same manner as suggested above. (See Guild page in this issue.)

Each group (Guild and Woman's Society) should fill out a Check List and mail it to the respective district officers by November 10 as requested in the opening paragraph of the Check List for local leaders.

b. The district and conference officers are urged to give careful attention to this process of (1) promoting an interest among local groups in using the Check List and (2) channeling the Check Lists promptly as suggested at the beginning of each Check List.

c. When the Check Lists from local, district, and conference leaders are all in (32,000 of them!), the results of "stewardship in brotherhood" will be compiled and made available.

Note these dates:

Local units should mail the Check Lists to their respective district Christian Social Relations officers *by November 10.*

District Christian Social Relations officers should mail the Check Lists to their respective conference officers *by November 20.*

Conference Guild officers should be sure the conference secretary of Christian Social Relations has the Guild Check Lists *at once!* (See Guild page in this issue.)

Conference secretaries of Christian Social Relations should mail all Check Lists to the jurisdiction secretary of Christian Social Relations *by November 25.*

Jurisdiction secretaries should mail all Check Lists to the Department of Christian Social Relations, 150 Fifth Avenue, New York, N. Y., *by December 1.*

Many local Societies and Guilds may wish to use this Check List with the study "Christ, the Church, and Race" or "The Social Witness of the Local Church" or in connection with the October program as found in the monthly program booklet, *The March of Missions.*

2. October, 1957, marks the tenth anniversary of the Report of the President's Committee on Civil Rights. That report, *To Secure These Rights,* was widely studied by Methodist women. This tenth anniversary gives us new opportunity to take stock. One helpful new resource can be secured from the American Jewish Committee, 386 Fourth Avenue, New York, N. Y. It is entitled *The People Take the Lead* (new edition). Price is 15 cents each.

3. December 10 marks the ninth anniversary of the unanimous adoption of The Universal Declaration of Human Rights by the U.N. Note especially the helpful suggestions on the following pages for making the observance of this anniversary more meaningful.

These are times when the voices of Christians and of Christian churches must be heard, calling for justice, equality, and a new "brotherhood" among men, in our own nation and the world. We cannot be silent!

Sincerely yours,

THELMA STEVENS
MARGARET BENDER

The Foundation for *Freedom, Justice and Peac*

A Spot Drama for Human Rights Day *

Spot 1. **A group faces a window where a poster announcing Human Rights Day, December 10, 1957, is displayed.**

FIRST SPEAKER: Another day! There's a special day every time you turn around nowadays.

SECOND SPEAKER: Well, we're lucky on this one. Evidently it's just one day. Sometimes there are whole weeks given over to some special group. I wonder who's behind this one!

CHILD (*possibly twelve years old*): Don't you *know* what Human Rights Day is? We've been studying about it in school—all of us, clear down to the fifth grade, know that December 10th is the anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations—and not a single country voted against it either.

FIRST SPEAKER: It's really surprising what children know today. But what's important about a Bill of Rights? I thought we'd always had one here.

CHILD (*a trifle impatiently*): Our Bill of Rights only applies to people in the United States. We've been lucky, but there are lots of the eighty-one countries that belong to the U.N. that have never had any protection for their rights. This is the Universal Declaration of Human Rights of the U.N., and it is the first universal standard of human rights in the world, my teacher says. . . .

MOTHER (*joining the group*): There he goes again! His teacher says—I believe I'll hear him say that in his sleep some night soon! He doesn't mean to bore you, folks. It's just that he gets so interested in the things he learns. . . .

SECOND SPEAKER (*interrupting*): And he seems to know what he's talking about, too. Let him finish. I'd like to know more about this Universal Declaration of Human Rights. Has it really done anything for anybody? You said it hadn't for us because our rights are guaranteed by the Constitution. But has it helped any people who aren't so fortunate?

CHILD: Oh, I didn't mean that. My teacher says that there's no telling how much it could help at different places. You know it goes beyond our Bill of Rights at lots of points. And then, she says that the citizens of a country have to watch closely to be sure nothing happens to the rights they have according to the constitution. She says all the education we can do here in this country even about the Declaration will help to safeguard our own liberties. Why, my teacher says . . .

MOTHER: My teacher says—I suppose your teacher knows everything.

CHILD (*growing a little indignant and then patient*): But it isn't just my teacher—lots of people are talking about it. . . .

FIRST SPEAKER: You know he's right—things are happening all over the world about human rights. I wish I understood it better. I wouldn't be surprised if you'd get some interesting results by taking the Declaration and looking around the world for examples of rights that are being gained or safeguarded.

READER: That's an interesting thought. Let's do it right now. This is a good time, as December 10, 1957, will be the ninth anniversary of the Declaration. Take Article 22, for example.

> Everyone has the right to take part in the government of his country . . . the will of the people shall be the basis of the authority of governme this will shall be expressed in p odic and genuine elections which s be by universal and equal suffr and shall be held by secret vote equivalent free voting procedures.

Spot 2. **Two tired-looking U.N. servers wearing armbands of U.N. b with large, white lettering sit at rough wooden table piled with pap On the wall are two posters, one w finger pointing upward, the other w a gold circle. A plebiscite administ tor is standing beside them.**

FIRST OBSERVER: Why don't y sit down, Commissioner Prie You surely must be tired!

PRIETO: Too tired to risk sitt down perhaps. I guess you two too tired to try getting up. Wha day! I never expected to live to such a thing!

SECOND OBSERVER: To tell truth, during these months wh we've been fording streams a battling insects and walking, wa ing, walking all over British To land, I never expected this day come at all. . . .

PRIETO: But it did, and histo ought to have a word about work that you've done to help people understand this plebiscit and with such poor communicat facilities.

FIRST OBSERVER: When I home I'm going to walk up a down roads just for the joy knowing they are there. Ev time I looked at the list of pla I had to visit I knew without lo ing that each one would be f lowed by the words, "accessi only by foot."

PRIETO: If they came out as w in other stations as they did in t one we'll have a record vote. Ha you any idea how it's coming o

SECOND OBSERVER: It's about t to one so far in favor of union w

the Gold Coast when it becomes independent.

PRIETO: The first time that a territory decided its own future—we're too close to the event to see its historical significance.

FIRST OBSERVER: That's right. At this point all we can see is the three months of hard work preparing for it—establishing those 550 polling places, helping an electorate, most of which cannot read or write, to know what this plebiscite was all about and how they wanted to vote, pitching camp, packing up the camp beds, food, and our gear. . . .

SECOND OBSERVER: And the insecticides—don't forget them. At the beginning of the trip I thought whoever ordered them had gone mad; I never saw so many insecticides in my life. For the last two weeks I have worried for fear we'd run out before we finished! The thing which wearied me most—besides walking—was setting up the movies whenever we made connection with those trucks labeled United Nations Togoland Plebiscite.

FIRST OBSERVER: Seriously, though, Commissioner Prieto, that was a wonderful technique—the films that explained all about it, those commentators, trained to speak the vernaculars, who gave short talks after the movies and answered questions.

SECOND OBSERVER: And the use of those two symbols up there (*pointing to posters*)—the hand with the finger pointing upward symbolizing union with the Gold Coast, and a golden circle like the sun symbolizing temporary continuance under Trusteeship.

PRIETO: It *was* good—the United Nations and the Administering Authority put everything they knew into this plebiscite. I question whether many of our independent countries, with more literate electorates, can be sure they have had elections that so genuinely represented the will of the people!

SECOND OBSERVER: You can say that again. There are some places in my country where that trick we used here of imprinting a voter's thumb with indelible ink when he received his ballot might be a good antidote for repeaters!

FIRST OBSERVER: I think the thing I liked best was the essay contest for school children. That was a sound educational technique. I can almost hear the words of the girl, Ruth Calevo, who won the contest. People everywhere in the territory paid attention to it because it was the voice of the territory's children—of its future—speaking.

VOICE OF YOUNG GIRL OFFSTAGE: "My dear and beloved people of British Togoland: As one of your little children I have gratefully accepted the United Nations' Plebiscite Commissioner's kind invitation to speak to you about the importance of the impending plebiscite of which you are all aware. United Nations stands for the protection of Human Rights, and the past and present achievements are countless. On Wednesday, May 9, they will ask you for the first time in our country's history to make a definite decision on a major issue. This request is not only a big opportunity for which we are grateful, but a very great responsibility.

Our country's future, either good or bad, will depend on the choice you will make of one of the two alternatives set before us. Upon you, therefore, rests our immediate and future destinies. Whichever choice you make you must first count the cost.

My beloved people, we your children humbly request you to bury your differences and get together for a wise and noble choice.

For sound judgment and a wise choice we humbly pray for God's guidance. I remain, my beloved men and women of integrity, your loving daughter, Ruth Calevo."

READER: The precious right to vote, to participate in one's government! And I think there was another right there, too—the beginning of a sense of responsibility. Article 29 puts it this way: "Everyone has duties to the community in which alone the free and full development of his personality is possible." But let's take another kind of example. Article 3 says: "No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in any form."

Spot 3. **Four people crouching. First speaker stands erect with paper in hand.**

FIRST SPEAKER: Mone is free. (*Others exclaim with joy and disbelief.*)

SECOND SPEAKER: But how? Can he stay free? Won't they catch him?

FIRST SPEAKER: Never again. Ruel writes that the news came about a thing the United Nations has done—you know the United Nations.

THIRD SPEAKER: Yes, they bring the UNICEF—the UNICEF that children drink and get strong.

FIRST SPEAKER: They do more than that. They work to make all people free and safe and healthy. Ruel, who went there last year with a petition from his village, has had much to tell and now he says they have made this paper that says no one can be a slave in any way. It says, Noone, that no woman can be given in marriage without her consent—think if that had been for you!

FOURTH SPEAKER (*with a sob*): If only it had!

FIRST SPEAKER: It says, Mari, that no man can be made a slave because of his indebtedness.

FIFTH SPEAKER: If the mine master just knew that!

FIRST SPEAKER: He'll learn it soon enough. There's a lot more that it says—it will free so many of our people when it becomes a part of our law. But Mone didn't wait for that—and it's lucky he didn't, for Ruel says that he had been in such bad trouble with his owner that he, as a slave, would undoubtedly have been killed, even

though there was no fault of his. But Ruel knew about this new thing and he knew that if any slave could get aboard a boat belonging to one of the countries that had signed this new paper he would be free. They smuggled Mone aboard one of these boats and now, instead of being dead, he is free. You see, it is beginning to be a good world.

READER: These years have seen real progress toward achieving respect for human dignity. Each one of these bits of progress in specific lines brings us closer to the day when the principles of Article 1 of the Declaration will become a reality. "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." We could find so many instances of man's increased sensitivity to the feeling and needs of his brothers. Let's look at one of these times. Article 14: "Everyone has the right to seek and enjoy in other countries, asylum from persecution."

Spot 4. **A line of barbed wire with a break. As the lights go on, a woman and a child are just crawling through. They start at the sight of a man who stands close to the break, wearing a Church World Service armband.**

WOMAN: Please let us escape. You don't understand how bad it is. Everything that we lived for in Hungary is gone. Please don't force us to go back!

MAN: No one will force you to go back. The heart of the world is with you. You will be welcomed in Austria until a permanent place can be found for you. There are half a dozen countries ready to receive refugees from Hungary. Come, we must see about food and a place to sleep for this tired little one. (*Leads them away.*)

READER: I could show you more —for instance, Article 15 says that "No one shall be arbitrarily deprived of his nationality." This year the U.N. General Assembly passed a resolution that for the first time will safeguard women who marry men whose nationality differs from their own, from this arbitrary loss of citizenship.

Spot 1.

FIRST WOMAN: Yes, things have certainly happened. I wonder, how have we done here in the United States? Or didn't we have anything that we needed to do?

READER: Let me tell you about that. (*Participants in Spot 1 turn toward* READER *but light remains on them.*) Ten years ago this October the United States took a big step toward the complete realization of Human Rights at home.

SECOND SPEAKER: But *we* have our rights. I can see Hungarians needing asylum and the slave trade needing to be completely done away with. I can see getting free elections in Africa—but our Bill of Rights. . . .

READER: The Bill of Rights and other legal expressions in states and nation do much for us, but the job is by no means complete. That was why, in 1946, the President of the United States appointed this representative committee of fifteen citizens from many different backgrounds and occupations to investigate the extent to which civil rights were fully enjoyed in the United States. In his charge to the committee he said: "Freedom from fear is more fully realized in our country than in any other on the face of the earth. Yet all parts of our population are not equally free from fear." When the committee submitted its report in October, 1947, it could report much progress toward our ideals, but also many points where change was badly needed. Take the right to vote, for example. They said, "There are many backwaters in our political life where the right to vote is not assured to every qualified citizen."

SECOND SPEAKER: I can hardly believe that was true in 1947—surely it isn't now.

READER: There's been progress, but it's still not complete.

CHORUS OF VOICES: In 1948 the Federal District Court in New Mexico removed last restriction on the right of American Indians to vote. In 1948 executive order forbids discrimination in armed forces. In 1954 the Veteran's Administration announced the end of segregation in all V.A. hospitals. In 1955 Maryland was the first state south of the Mason-Dixon line to integrate the National Guard. In 1949-1951 South Carolina and Texas adopted antilynching laws. In 1953 California legislature repealed restrictions on property rights of Orientals. And in May, 1954, the United States Supreme Court ruled that compulsory segregation in public schools is unconstitutional.

READER: Yes, you see much is happening, but. . . .

FIRST SPEAKER: But, it would be interesting to check that report of the President's Committee against what we have accomplished and see what still needs to be done.

CHILD: Yes, my teacher says that we ought to spend this next year seeing what we can do to make the record as good as possible for the day when the whole world will want to count its human rights gains on the tenth anniversary of the Universal Declaration of Human Rights—Human Rights Day, December 10, 1958!

MOTHER: And your teacher is exactly right! We've got a job to do. Human Rights Day, 1958, should be quite an occasion—a day of rejoicing and reporting. . . .

SECOND SPEAKER: Of thanksgiving.

THIRD SPEAKER: And even that day will need to bring increased commitment.

* Production Note: This production requires four spot scenes, a READER, and a CHORUS OF VOICES. Lights for the spots and the READER will go on when that position is active, and be extinguished as soon as speaking or action there has ceased. During the final scene, lights remain on in both spot 1 and READER positions. The chorus does not need to be lighted.

A CHARTER OF RACIAL POLICIES

for The Woman's Division of Christian Service of The Methodist Church

We Believe

1. We believe that God is the Father of all races and we are His children in one family.

2. We believe that the personality of every human being is sacred.

3. We believe that opportunities for fellowship and service, for personal growth, and for freedom in every aspect of life are inherent rights of every individual.

4. We believe that the visible church of Jesus Christ must demonstrate these principles within its own organization and program.

5. We believe that the Woman's Division as an Agency of The Methodist Church must build in every area it may touch a fellowship and social order without racial barriers.

6. We believe that progress may be advanced by declaring emphatically those policies on which the Woman's Division is determined to move in order to come nearer the ideal.

Racial Policies

1. Persons to fill positions within the official body or staff of the Woman's Division of Christian Service shall be selected on the basis of qualifications without regard for race.

The committee on Nominations of the Woman's Division shall consider all openings for service in the Division or staff on this principle giving due consideration to circumstances which will offer opportunity for fruitful and happy service.

2. The institutions and projects of the Division are instruments by which we may translate the Christian ideals and attitudes of this charter into action.

a. We will employ all missionaries, deaconesses and other workers, regardless of racial or national background, on the basis of qualifications, and the promise they show for effective work in the field to which they will be sent.

b. The facilities and opportunities offered by our projects and institutions shall be open to all people without discrimination because of racial or national background.

c. Where law prohibits or custom prevents the immediate achievement of these objectives, workers and local boards are charged with the responsibility of creating a public opinion which may result in changing such laws and customs.

3. All promotional plans of the Woman's Division must take into account the various racial groups within its organization pattern and related to its program emphasis.

4. Special guidance toward the integration of all groups into the life and work of the church shall be given to the auxiliary societies of the Woman's Division.

5. Summer Schools of Missions and Christian Service of both Jurisdictions and Conferences are urged to seek increasingly to establish a working relationship across racial lines in planning and carrying out all phases of the programs, taking into account geographical accessibility of groups involved.

6. Summer School subsidies provided for or by any Jurisdiction or Conference should be available when requested for use at the school most accessible to the person receiving the subsidy.

7. Workshops, Seminars, and institutes should be set up on a geographical basis with full opportunity for initial participation by all racial groups in the making and execution of the plans.

8. Local Societies and Guilds should give increased emphasis to the working together of all racial groups in study and action that affect the life of the church and community.

9. All Jurisdiction and Conference Societies are urged to work for the enactment of policies at all Methodist assembly grounds that will enable the full participation of any racial group in any phase of the assembly program.

10. The Woman's Division has consistently observed its established policy for holding its meetings in places where all racial groups can have access to all facilities without discrimination in any form. To further extend this policy Jurisdiction and Conference Societies are urged to work for its implementation as a basic step toward building a Christian fellowship within the organization and toward an impact on the community as a whole.

THE WOMAN'S DIVISION OF CHRISTIAN SERVICE CALLS WITH NEW URGENCY ON THE JURISDICTION AND CONFERENCE WOMAN'S SOCIETIES OF CHRISTIAN SERVICE TO STUDY THE PRINCIPLES AND POLICIES STATED IN THIS CHARTER, LOOKING TOWARD EARLY RATIFICATION BY EACH JURISDICTION AND CONFERENCE. SUCH A RATIFICATION WILL CONSTITUTE A COMMITMENT TO WORK FOR THE SPEEDY IMPLEMENTATION OF THOSE PRINCIPLES AND POLICIES WITHIN THE BOUNDS OF A RESPECTIVE JURISDICTION OR CONFERENCE.

Check List on Racial Policies

For Use by Local Leaders of Woman's Societies or Wesleyan Service Guilds

Note: The presidents of the Woman's Society and Wesleyan Service Guild should convene their respective executive committee to give guidance in answering the questions on this page. Mail by November 10 to the district secretary of Christian Social Relations or chairman of Christian Social Relations in the Guild.

1. Has your Society (or Wesleyan Service Guild) studied the Charter of Racial Policies?
   Yes___ No___ Don't know___
2. Has the Charter been ratified by your local Woman's Society (or Guild)?
   Yes___ No___ Don't know___
3. Has your local Society (or Guild) taken any steps to eliminate discrimination because of race in its own program and organization?
   Yes___ No___ Don't know___
   (a) Does the membership of your Society (or Guild) include more than one race?
   Yes___ No___ Don't know___
   (b) Does your executive committee include more than one race?
   Yes___ No___ Don't know___
   (c) Has your study class included members of another race from the Woman's Society or Wesleyan Service Guild in another Methodist church in your community?
   Yes___ No___ Don't know___
   (d) Have you had a prayer group that includes members of other races?
   Yes___ No___ Don't know___
4. (a) Check the group or groups in the following list that your organization (or committee) considers as belonging to another race—other than the race of the majority of the members of your local Society (or Guild)—"White" ( ); Negro ( ); Latin American ( ); Oriental ( ); American Indian ( ); Others (write in)_____.
   (b) Are there members of these racial groups residing in your community?
   Yes___ No___ Don't know___
5. Has your Society (or Guild) worked to eliminate discrimination or segregation because of race in your community?
   (a) In transportation facilities?
   Yes___ No___ Don't know___
   How? _____
   (b) In use of public buildings (court house, city hall, public library, etc.)?
   Yes___ No___ Don't know___
   How? _____
   (c) In hotels, restaurants, barber shops, etc.?
   Yes___ No___ Don't know___
   How? _____
   (d) In public schools?
   Yes___ No___ Don't know___
   How? _____
   (e) In employment?
   Yes___ No___ Don't know___
   How? _____
   (f) In housing?
   Yes___ No___ Don't know___
   How? _____
6. (a) Has your local church taken any steps to eliminate segregation or discrimination because of race on its own:
   Activities and Program?
   Yes___ No___ Don't know___
   Membership?
   Yes___ No___ Don't know___
   Official Board?
   Yes___ No___ Don't know___
   Employment Practices?
   Yes___ No___ Don't know___
   (b) Has your local church worked to further integration in the community?
   Yes___ No___ Don't know___
   (c) Is your youth group actively working for integration in church and community?
   Yes___ No___ Don't know___
7. Describe the special ways in which the Charter of Racial Policies has been used by your Society (or Guild). Attach additional sheet or sheets if needed.

_____

_____

_____

8. How would you rate the work your Society (or Guild) has done in this field?
   Excellent___ Good___ Fair___ Poor___ No work done___

Signed by: _____, President

_____, Secretary (or Chairman) Christian Social Relations

Reported by (check):
Wesleyan Service Guild (_) or Woman's Society (_)

Name of Church_____

Address_____

County_____

State_____

Jurisdiction_____

Conference_____

District_____

Check List on Racial Policies

For Use by District Leaders of Woman's Societies or Guilds

The district president and secretary of Christian cial Relations of the Woman's Society and the airman of Christian Social Relations in the Wes- an Service Guild should answer the following estions and *mail with* the returned check lists from e local Societies (and Guilds) to the conference retary of Christian Social Relations (or chairman the Guild) by November 20.

Has your district studied the Charter of Racial licies?

Yes___ No___ Don't know___

Has your district ratified the Charter of Racial licies?

Yes___ No___ Don't know___

Has your district taken steps to include Methodist aders of other racial groups in:

(a) Your Officers' Training Days?

Yes___ No___ Don't know___

(b) Your Educational Seminars?

Yes___ No___ Don't know___

(c) Your Special Workshops?

Yes___ No___ Don't know___

(d) Your Guild Weekends?

Yes___ No___ Don't know___

(e) Your District Meetings?

Yes___ No___ Don't know___

(f) Your vacation church school institutes for leaders?

Yes___ No___ Don't know___

Has your district planned with leaders of other es in your geographical area for itinerating field rkers and missionaries?

Yes___ No___ Don't know___

5. Has your district worked to eliminate discrimination or segregation in Methodist institutions within your district or conference?

Yes___ No___ Don't know___

6. Describe the special ways in which you have used the Charter of Racial Policies. (Attach additional sheet or sheets if needed.)

_____

_____

_____

_____

_____

_____

_____

7. What additional steps can your group take?

_____

_____

_____

_____

_____

_____

_____

8. How would you rate the activities of your district in the promotion of concern and action related to the Charter of Racial Policies?

Poor___ Fair___ Good___ Excellent___

Signed: _____, District President

Address: _____

_____

District Secretary (or Chairman for Wesleyan Service Guild) of Christian Social Relations

Address: _____

District Woman's Society (check)___
or District Guild (check)___

Jurisdiction_____

Conference_____

District_____

Check List on Racial Policies

For Use by Conference Leaders of Woman's Societies or Guilds

The conference president and secretary of Christian Social Relations and the chairman of Christian Social Relations in the Wesleyan Service Guild should answer the following questions and mail with the returned check lists from district secretaries to the jurisdiction secretary of Christian Social Relations by November 25. *The jurisdiction secretary of Christian Social Relations will mail the check lists from all conferences to the Department of Christian Social Relations, 150 Fifth Avenue, New York, New York, by December 1.*

1. Has your conference studied the Charter of Racial Policies?

Yes___ No___ Don't know___

2. Has your conference ratified the Charter?

Yes___ No___ Don't know___

3. Have you taken steps to include Methodist leaders of other racial groups:

(a) in your Conference School of Missions and Christian Service?

Yes___ No___ Don't know___

(b) in your Guild Weekend?

Yes___ No___ Don't know___

(c) in the annual meeting of your Conference Society?

Yes___ No___ Don't know___

(d) in Workshops?

Yes___ No___ Don't know___

(e) in District Officer Training?

Yes___ No___ Don't know___

(f) in vacation church school institutes for leaders of various races?

Yes___ No___ Don't know___

4. Has your conference planned with leaders of other races in overlapping geographical areas for itinera ing field workers and missionaries?

Yes___ No___ Don't know_

5. (a) Has your group sought to eliminate discrim nation because of race in the use of Confe ence Assembly Grounds?

Yes___ No___ Don't know_

(b) In institutions of The Methodist Church cated within your conference?

Yes___ No___ Don't know_

6. Describe the ways in which you have used t Charter of Racial Policies.

_____

_____

_____

_____

_____

_____

7. What additional steps can be taken by your grou

_____

_____

_____

_____

8. How would you rate the activities of your confe ence in the promotion of concern and action relat to the Charter of Racial Policies?

Poor___ Fair___ Good___ Excellent___

Signed: _____

Conference President

Address: _____

_____

Conference Secretary of Christian Social Relations

Address: _____

Jurisdiction_____

Conference_____

District_____

REPORTS FROM HOME FIELDS

by

MRS. J. N. RODEHEAVER

Former Chairman of the Department of Work in Home Fields

This program may be given by two or more persons, as the size of the rcle may demand, with worship interludes. (Try to vary the presentations of ymns as much as possible.)

SPEAKER: The report of the De- artment of Work in Home Fields the *Seventeenth Annual Report* * f the Woman's Division is filled ith thought-provoking material. he roster of workers and projects pages 54-70) shows the wide scope f the work. The administrative aff with officers at 150 Fifth Ave- ue, New York City, is listed on age 7. We note the name of Miss uth Pope, assistant secretary of ie department. She collects, col- tes, and keeps a record of the ousands of items which tell the ory of the nation-wide work. An- her over-all worker with a wide asp of details is Miss Marguerite awkins, assistant treasurer for the epartment, who efficiently handles ie funds for work in home fields. et us look at the reports of the xecutive secretaries found on ages 115-152.

Miss Mary Lou Barnwell, execu- ve secretary of the Commission on eaconess Work, summarizes in a w pages (115-121) the facets of is church-wide branch of the ork. As the report shows, deacon- sses are women of many skills rving in all types of vocations ithin the Woman's Division as ell as the church at large. (See st of deaconesses in active service, ages 40-46.)

The curriculum needs for train- g deaconesses at our two colleges hich stress this special work (Na- onal College, Kansas City, Mis- uri, and Scarritt College, Nash- ille, Tennessee) have been care- lly studied by a committee for veral years.

One of the greatest burdens of the executive secretary has been the responsibility of refusing many requests each year for qualified deaconesses in positions of great opportunity and responsibility, because of the lack of young women entering this challenging work. Let us see if we are doing everything we can to inform our young women of this opportunity for service. That's the *greatest* contribution our church can make.

Extending the fellowship of our deaconesses with those of other nations and communions is a most interesting phase of deaconess activity which makes for widening horizons.

DEVOTIONAL LEADER: As we think of the need for consecrated workers in local, conference, and national situations, let us pray as we use the hymn, "Take My Life," No. 225, *The Methodist Hymnal.* (Have this sung as a solo, as a group number, or read by someone who reads well, if no instrument for accompaniment is available.)

SPEAKER: Pages 122-130 in the Annual Report give us the statement of Miss Muriel Day, executive secretary of Educational Institutions. There are thirty-one educational centers under the Department of Work in Home Fields from kindergarten to colleges. In the churches across Puerto Rico, there are kindergartens and early-grade schools. The pilot project, George O. Robinson School, trains and supervises the teachers. Our accredited colleges (junior and senior) do significant work in giving formal education to young people with deep concern for life preparation.

The over-all objectives of the educational institutions are: (1) to meet an educational need; (2) to develop interracial and international understanding; (3) to train for local church and community leadership; (4) to train for full-time Christian service.

DEVOTIONAL LEADER: One of the goals for the church at large for this quadrennium is to strengthen our schools of higher education. So let us think of the words of a hymn which expresses our desires along this line, "The Lord Our God Alone Is Strong," No. 561, *The Methodist Hymnal.*

SPEAKER: Social Welfare and Medical Work might be called the work of great concern and healing. Miss Emma Burris, executive secretary, tells of the wide range of interests on pages 131-138 of the Annual Report. There are seventy-eight projects which claim her time and skill.

Children's homes with a thrilling evolution in purpose and program are serving on the mainland and in Alaska. They strive to meet the needs of some of the several hundred thousand children in our nation who, for one reason or another, cannot live with their parents. The work of those who substitute as parent and guardian for these children until they can again take their places in a family home, their own or a foster home, calls for a plus in skill, devotion, and consecration.

Since 1887 we have provided a "home away from home" for young women. At first our concern was the young foreign women coming through the immigration stations who were met by our fine workers. Today they are the many rural and small-town girls who go to the big cities to pursue their life's work. Grateful mothers the world around sing the praises of the directors and workers in the residence halls for young businesswomen. (See pages 4 and 29 of this issue.)

Our deaconesses and missionaries who face retirement years from strenuous duty can have continued

fellowship in our homes for retired workers. Provision is made for living under conditions designed to give them interesting activities without devastating concern over "What will happen to me if I cannot care for myself in illness?" The concern which we in the local church have for these fine workers is expressed in the increasingly efficient care and provision for comfort which is being made, as fast as funds become available.

In the medical work of this busy executive secretary we find hospitals serving minority groups in Alaska and on the mainland, and hospitals serving at scientific and educational centers. Here nurses are being trained to help use "atoms for peace," for the building of life, rather than the destruction of life, and to become supervisors in exciting situations and experts in every line of nursing.

DEVOTIONAL LEADER: As we think of this part of our work, serving from childhood to mature years, in sickness and in health, we have the words of Clement of Alexandria to guide us: "Shepherds of Tender Youth," No. 429, *The Methodist Hymnal.*

SPEAKER: Miss Cornelia Russell, executive secretary for Town and Country Work, tells of the activities of our rural workers on pages 139-145. Any rural woman, and there are many of us in The Methodist Church, knows full well the impossibility of describing in a short space the opportunities for using every skill with which a rural worker may be endowed.

In run-down, as well as prosperous, communities we find our skilled workers helping develop and train local leadership through the church, as well as in cooperation with every type of program initiated by the state and federal governments. The very listing of activities, reported by Miss Russell, would take more than the space allows. Here are a very few to tickle our imaginations: operating a doll library, also a doll hospital, cooperating in farm bureau work with its many angles, advising the Methodist Youth Fellowship in the local church, camps, workshops, assisting in interest groups of all ages in church and community, helping officers of the law, giving emergency aid, doing welfare work, chauffeuring, showing concern for neighbors next door and across the world. Thrilling? It certainly is.

DEVOTIONAL LEADER: Our hymnal is rich in material for those who love our good earth and know the boundless riches in plowed fields, beautiful sunsets, and in dreary mining communities and migrant shacks where the beauty is pretty far away. Let a professor of Wellesley College lead us in this part of our worship as we sing (or read) "O Beautiful for Spacious Skies," No. 491, *The Methodist Hymnal.*

SPEAKER: We are indebted to Mrs. Mabel Garrett Wagner, executive secretary of Urban Work, for a glimpse of a huge Urban Program on pages 146-152 of the Annual Report. Here we see what is being done in those parts of our country where great numbers live in crowded cities where the only glimpse of the sky may be up the narrow well of a ventilating shaft of a crowded tenement. In neighborhood houses and community centers, we find our trained workers trying to help these people to richer, more adequate living. The clinics for body and soul, the child care for those who have working mothers, adequate use of leisure time and a place in which to use it, services to families and groups of all economic, racial, and national backgrounds, in civic relationships, in sorrow and joy, are high-lighted in a marvelous recital of program in many areas.

Special groups served through this line of work in the United States are as follows: the handicapped, the aging citizen, and newcomers to our country, such as the Puerto Ricans. (See also the article "Community Center . . . A Neighborhood Stronghold" in th September issue of THE METHODIS WOMAN.)

DEVOTIONAL LEADER: Fran Mason North, great Methodist mis sionary-statesman, gave us th words for our closing devotiona thought in "Where Cross th Crowded Ways of Life," No 46 *The Methodist Hymnal.* The fift and sixth stanzas may well be ou prayer. A "pillow verse" to tak home with you is from Roman 12:1. (*Read it.*)

* Available from Literature Headquarters, 78 Reading Road, Cincinnati 37, Ohio. Price, cents.

A JAPANESE CHRISTMAS CARD

The new Christmas card in th World Christian Art series of th Committee on World Literacy an Christian Literature is the work o a Japanese woman, Kimi Kosek Her "Child of Light" is a gentl rendering of a rural manger scen Inside the card, the Scripture mes sage is written by the great Chris tian leader, Toyohiko Kagawa Other cards are the "Blue Ma donna" from India, and th "Korean Nativity."

Methodist women participate i the work of this committee of th Division of Foreign Missions of th National Council of Churches. Sal of cards aids work in over fift countries. For samples and price write Lit-Lit, 156 Fifth Ave., Ne York 10, N. Y.

QUIZ

1. Kindergartens, instruments i evangelism. Explain.

2. 1957 is the fifth anniversary o _____?

3. Explain meaning of *ex officio.*

4. A few things for a new secretar to do. What and who?

5. Name recipients of Week o Prayer offering.

6. Identify Mrs. W. A. Newell, Alm Mathews.

7. A Woman's Society first respon sibility in giving?

8. What does a gift say?

9. Income of farm families.

10. Explain Wesley Foundations.

ORGANIZATION and PROMOTION

LET US LOOK AT OURSELVES

As we start our work this fall it might be well to look at ourselves and see where we are and where we are going. We are no longer pioneers in the Woman's Society of Christian Service. We are a group of women trained to make our best contribution to our world. We have many programs and organizations from which to choose. Our problem is to make a wise choice. We feel that the Woman's Society of Christian Service offers the 1,800,000 women who belong to it a program of study and action to meet today's world.

The program of the Woman's Society of Christian Service is worthy of the women who are members. It makes demands on our minds. It calls upon our capacity for choosing issues, collecting material, interpreting this material, and doing something about it.

There are possibilities for participation by people with varying interests. Everyone cooperates in planning as well as in carrying it out.

The program of the Woman's Society of Christian Service can be adapted to our diverse membership. Our Societies are large and small, rural and urban, our members are housewives and professional women, young and old. The common bond of membership in the Woman's Society of Christian Service comes from our all being Methodist and having the background of The Methodist Church.

We must always be careful to develop our programs and projects within the broader program of the Woman's Division of Christian Service. Each Woman's Society works out its own plans to meet its needs in relation to this broad program.

Our women have always pioneered. Our Woman's Society of Christian Service today has a place for women who have ideas for advancing the cause of Christ. There are pressures toward conformity felt on all sides. The woman with creative imagination, an independent approach to the problems which confront us, is as needed today as ever. We need the faith and courage of the individual who is willing to accept the challenge and who will keep us from becoming static.

The program of the Woman's Society of Christian Service gives us a standard by which to measure ourselves. We are confronted by many demands for our time and money. There are good causes to which we feel drawn. We must learn to choose. Those causes which are sponsored by the Woman's Society of Christian Service have been carefully studied and are first our responsibility. There are many kinds of interest in the work of the Woman's Society. There are many approaches and opportunities open.

We may ask, when there are so many organizations seeking members and support, which should we choose? We are interested in all the social, political, civic, and other groups. Our answer is that the program of the Woman's Society of Christian Service includes all these and many other interests and opportunities.

OFFICERS' TRAINING BRINGS RESULTS

MRS. R. K. SMITH, *President, Pacific Northwest Conference*

Last year the district officers held Officer Training Days in every local Society but one, and in most cases it was a four-hour session, usually starting in the morning with a break for sandwiches at noon.

The following has been our most successful procedure. The district officers who are to do officer training in local Societies are trained in all areas of the work, and usually one—sometimes two—go to each local Society. If more than one goes, the day is planned and each takes specific areas.

All the work is presented to the whole group. We find best results when the session can be informal—that is, the district officer giving the introduction and highlights of each office and inviting questions from the group. Sometimes the leader asks questions to bring out discussion. This way there is not the monotony of listening to one person, and the district officer is constantly on the alert to be sure no line of work is neglected. The half hour or forty-five minutes out for lunch does much to loosen up a group, and brings forth much good discussion.

Often we break up into committees, and discuss the specific responsibilities of each committee. Sometimes this is done apart from the total group and a report brought in at the end; again, and I feel this is good, the committee meets in front of the whole group and in that way everyone has a knowledge of that committee's responsibility.

I believe any danger of this becoming tedious and boring can be avoided if the leader is equipped with a good supply of visual helps—colorful charts, hand books, current issues of THE METHODIST WOMAN and WORLD OUTLOOK, free leaflets, and all the other wonderful resources we have. Needless to say, the leader must be an enthusiastic person who is sold on her responsibility and able to convey to her group that enthusiasm.

It is in these groups that have earnestly held such periods of inspiration that we find the enthusiasm high, the total program properly functioning, membership growing, and giving constantly increasing.

MRS. BRING 'EM BACK ALIVE LEARNS FROM EXPERIENCE

A Message for the Membership Committee
by MAUDE WHITE HARDIE

NARRATOR: When we invite women to join the Woman's Society of Christian Service, there are certain "do's" and "don'ts" to observe. Sometimes we learn best, when we see ourselves as others see us. So, I've asked Mrs. Bring 'em Back Alive to visualize for you, her own experience.

(*Mrs. B.B.A. enters—a cheerful, vigorous personality, with a carelessly assembled costume. She carries a bulging handbag and an untidy handful of Woman's Division literature, which she tried unsuccessfully to organize.*)

Mrs. B.B.A., as we will designate her for convenience in these days of initials, had just been put on the Membership Committee of her local Woman's Society of Christian Service. Her intentions were the best; but this could not truly be said of her approach.

(*Mrs. B.B.A. pushes imaginary doorbell. Door opens suddenly. A woman with a forbidding manner confronts Mrs. B.B.A.*)

WOMAN: What is it?

MRS. B.B.A. (*flustered—drops some of her material; stoops to pick it up*): Oh, I'm sorry. I had your name somewhere here. . . . (*opens handbag and consults, with difficulty, a slip of paper*) Mrs. Wolf?

WOMAN: Lyon.

MRS. B.B.A. (*quite taken aback*): Why, no, I'm not. Oh—I see— Mrs. Lyon, you wouldn't want to join our Woman's Society, would you?

WOMAN: No, I would not (*closes door forcibly*).

(*Mrs. B.B.A. continues to sort her materials, opens and shuts handbag, looks at closed door, walks dejectedly away.*)

NARRATOR: Mrs. B.B.A. was obviously not very successful with her first prospect, but she was not discouraged by one failure. So we see her trying again, with the second name on her list.

(*Mrs. B.B.A. approaches door with determination and rings. This time her handbag is less bulgy, and she carries her materials in a paper shopping bag instead of in her hand. Door is opened by* SECOND WOMAN. *Background sounds to imitate a baby crying and a telephone ringing.*)

MRS. B.B.A. (*speaks with confident air*): How do you do, Mrs. Bear? Can you spare me a little time to talk?

MRS. BEAR (*doubtfully, as background noises grow louder*): Well—what is it about?

MRS. B.B.A.: We want you to join our Woman's Society. We need your prayers, your service, and your gifts.

MRS. BEAR (*background noises increase*): I need *your* prayers, the state things here are in. *And* your service. I've got five children, a sick mother-in-law, a cat that's just had kittens, and I've only one pair of hands. As to gifts—next year maybe things will be better. Ask me some other time. Good-by (*closes door*).

MRS. B.B.A. (*facing closed door*): Er—good-by.

NARRATOR: Well, Mrs. B.B.A. was disappointed but not yet discouraged. She figured that by the laws of percentage, things must be better farther on; also, that we live and learn. So she spruced herself up a bit, supplied herself with an ample quantity of verbal ammunition, and tackled prospect number three.

MRS. B.B.A. (*Rings doorbell. Door opened by* THIRD WOMAN. *Mrs. B.B.A. starts talking fast, without preliminaries or pause*): Good afternoon, Mrs. Fox. I'm from the Woman's Society of Christian Service of the Methodist church. I'm sure you'd like to join if you knew all the good works we do. We have work in 32 countries including our own. There are 31,000 Woman's Societies in the United States, and 1,805,000 adult members of the Society and Guild. The total amount given last year was $8,434,420.95 on appropriations. This supports missionaries, deaconesses, local workers, colleges, schools, hospitals, community centers, homes for retired workers, orphans, business women—

MRS. FOX (*feebly interrupting*): Is that so?

MRS. B.B.A.: Isn't it wonderful? Doesn't it make you *want* to join?

MRS. FOX: Well, it sounds a bit overwhelming. I'm sure it would take more time and money than I could give. I'm sure it's a wonderful work but I'm afraid I can't get involved in so much all at once and right now. It was kind of you to think of me, I'm sure, but you see how it is (*closes door gently*).

(*Mrs. B.B.A. says nothing but her feelings are indicated by her attitude. She folds her arms and stands staring fixedly at the closed door. Looks down at herself appraisingly, turns and walks away, shaking her head.*)

NARRATOR: Well, at any rate Mrs. B.B.A. had her facts in hand, and that's a big step. Now, if she can find how to share them a bit more engagingly—

MRS. B.B.A. (*Approaches confidently but not aggressively. Her appearance is neat, and she is not loaded down. She rings bell. Door is opened by* FOURTH WOMAN): How do you do, Mrs. Hare? I am Mrs. B.B.A. from the Park Methodist Church, here in your neighborhood.

MRS. HARE: Oh, yes, I've noticed that church. I used to be a Methodist, but my husband's job keeps us moving around so much, I haven't been going anywhere.

MRS. B.B.A.: We would be happy to have you visit our church and our Woman's Society of Christian Service, and give us an opportunity to become

acquainted. I can see that you're busy now, and I don't want to detain you; but this (*handing her a leaflet*) will tell you about the Woman's Society, and our church bulletin (*hands her a bulletin*) lists the various services and meetings for all members of the family. My husband and I would be glad to call for you and any of your family next Sunday morning; and the people of our congregation and the Committee on Membership of the Woman's Society will be happy to welcome you. We feel that it is a true, and wide, Christian fellowship; and you and your family would add a great deal to it.

MRS. HARE: Thank you. That is very kind, and I'm sure we would like to. It's been a pleasure to meet you, Mrs. B.B.A. We will be ready on Sunday morning. Good-by—and come again! (*Holds door open as Mrs. B.B.A. walks away.*)

(*Mrs. B.B.A. sighs happily, and turns, smiling, to the audience.*)

NARRATOR: So Mrs. Bring 'em Back Alive was finally successful; and now that she knows how, she will doubtless be a source of strength to her Woman's Society of Christian Service. And the same can be true for *you*—and *you*—and *you!*

A RISK WORTH TAKING—"If you give human beings a chance to grow you can never predict the outcome."—J. R. Kidd.

THE MEANING OF "EX OFFICIO"

The question has been frequently asked as to what the privileges, and the restrictions, of an *ex officio* member are. Mrs. Walter H. Beckham, parliamentarian of the Woman's Division, is especially well versed in parliamentary law, so the question was referred to her. Mrs. Beckham replied as follows, drawing largely on Henry M. Robert's *Parliamentary Law*, on the topic "ex officio."

"*Ex officio* means 'from the office' or 'by virtue of the office.' Thus if the bylaws make the president an officer or member *ex officio* of a committee or committees, he is as much an officer or member as if he were elected to that position. The moment he ceases to be president of the society he automatically ceases to be a member of the committee.

"An *ex officio* member should attend meetings if possible, take part in the deliberations, make motions, debate, and vote on any matters before the committee. He is a member in every sense of the word.

"When it is desired to limit the privileges of an *ex officio member* it *must be so stated* in the bylaws. For example, many bylaws limit the participation by including '*without voice or vote.*'

"When a president is made *ex officio* member of all committees it enables him to attend and take part in the meetings in order that he may be familiar with the work and may influence their actions. This applies only to the president; the vice-president may *not* attend in the president's place.

"The *ex officio* member is *not* counted in the quorum of the committee."

A TWENTY-FIVE PER CENT INCREASE

It all happened like this in the Woman's Society of Christian Service of the First Methodist Church, Vineland, New Jersey. The chairman of Membership, Mrs. Astor, with her committee, decided to enlist twenty-five or thirty members to be trained after the pattern of the Fishermen's Clubs for church membership and evangelism activities, to go out in twos and invite the new women of the church who had not already joined the Society, to unite with it. The pastor agreed to give the training and instruction. A total of thirty women agreed to take the training and help with the visiting.

This group of thirty met in the church on two mornings at ten o'clock. The pastor gave the instructions. They then went in twos to the homes of prospective members for the Woman's Society. At noon they returned to the church and had lunch together, and again in the afternoon they visited.

When the effort was completed, fifty-six new members had signed: more than 25 per cent of the previous membership. These new members were received at the monthly meeting of the Society, with a special candlelight ceremony.

GROWTH THROUGH GROUP ACTIVITY

Excerpts from "Groups are Made—not Born" by JACK R. GIBB *

"No man is an island." He lives in groups. These groups mold his opinions, give him pleasure or pain, cause or cure his mental ills, control his life. If he learns to work with others effectively, groups can give him a continuing source of satisfaction. An understanding of the factors which produce efficiency and creativity in groups helps each of us to be productive members of the groups in which we participate. . . . To be effective, a group must function in three different ways.

1. *A group meets individual needs.* A group is most effective when the needs of all the members are integrated into the goals projected by the group. Because of the differing reasons for coming to a group, the distrust of group action, and the different basic attitudes toward their group, the members may have difficulty arriving at an integration of their many individual needs. When the members go through the process of integrating their individual needs and interests into a common goal, however, group action becomes more effective and group strength is increased. . . .

2. *A group works toward goals.* An effective group moves in a relatively organized way toward the solution of a problem or the accomplishment of a goal.

3. *A group maintains itself.* In the process of meeting individual needs and accomplishing goals a group must give adequate attention to its procedures and to the maintenance of its groupness, its inner relationships. It must maintain itself as an independent and cohesive unit.

For example, in the process of advancing ideas for the accomplishment of its task a group may discover that some members are still afraid of the group and do not feel free to give their creative ideas. A solution to this must be found or the group will limp instead of walk in full strength toward its goal. The group's fear of upsetting harmony by offending those who propose ideas may prevent hard-headed testing of the proposals. Premature voting may force the group into opposing camps, resulting in debate rather than objective discussion directed toward problem-solving. Fear of failure may force the group to stop short of action. A frank recognition of these difficulties can help a group deal with them. . . .

The informal patterns of communication and influence are more effective in regulating behavior than the formal patterns. Thus a group develops patterns of influence and communication which become quite stabilized. Members who wish to be effective in the group must become acquainted with these patterns of behavior. . . .

In a mature group, responsibility is shared by all members. . . . Groups do not become mature just by being and working together. Many are just as immature after meeting several years as they were in the beginning. . . . One of the surest signs of group immaturity is the spending of long periods of time on housekeeping problems such as reading minutes, calling roll, and reading reports, rather than facing real problems.

A mature group is able to handle conflict without going to pieces, tolerate interruptions without losing sight of its goal, receive new members and lose old ones without much ado, keep anticipation and acceptance of responsibility widespread, lose a leader with minor effect on the group, and maintain informality, spontaneity, and friendliness.

People are influenced by groups in which they feel a strong sense of belonging. A fact important to the church is that group action is potentially therapeutic. Healthy interaction in group tasks tends to produce attitudes that are healthy. People who work together learn mutual respect. Groups that are trained are fertile ground for the production of healthy social beings.

An understanding of the processes of group interaction can help members change the groups in which they live. Good groups are made—not born. Healthy, mature groups are essential in any Christian action program.

* From *The International Journal of Religious Education*, May, 1957, pages 12, 13.

PRESENTING MONA E. KEWISH

By MRS. H. F. BRANDT, *Chairman of the Section of Education and Cultivation*

Miss Mona E. Kewish

It is a real pleasure to present Miss Mona E. Kewish as the newly elected secretary of Children's Work for the Woman's Division of the Board of Missions.

Miss Kewish is known to many through her relationship to Marcy Center in Chicago where she was first the program director and then the executive director. Those who saw the film, "Heart of the Neighborhood," will remember her as the director who made a new family welcome and introduced them to the activities of Marcy Center.

A native Kansan, she grew to maturity in Lane, Kansas, and later taught for four years in the elementary grades near Ottawa, Kansas. This latter community she calls home as some of her family reside there.

Her Bachelor of Science degree in Group Work was granted by George Williams College in Chicago, and she graduated from National College for Chris-

(Continued on page 35)

SPECIAL INTERESTS

ALMA MATHEWS HOUSE

A "home away from home" is of great value to young women in the present day. At the time Alma Mathews House was established in New York City it was more than that. It was almost a matter of life or death to some of the immigrant girls landing at Ellis Island. Many of the immigrant girls could not speak English. Often they would be huddled in corners, too frightened to approach the immigration officials who, at their best, were too busy to offer much aid. Methodist women became deeply concerned about the plight of these young women and set out to see what could be done.

The work was begun in 1887. In 1889 a five-story building overlooking Battery Park was rented. Miss Alma Mathews then began the work she was to continue for almost forty years. She started at $18 a month, but within two years her salary was raised to $32 a month, out of which she gave back $1.50 a week to the house for room and board.

Miss Mathews met the ships at Ellis Island and brought girls by the hundreds to "The Immigrant Girls Home." Some stayed at the home for training in domestic arts so that they could obtain positions as cooks and maids in private homes. Others were sent safely on their way to relatives or friends in other parts of the United States. In addition to all the other work she did, Miss Mathews evidently conducted a campaign for the improvement of immigration laws and practices.

In 1920, the Woman's Home Missionary Society purchased a house at 273 West 11 Street, where Alma Mathews House is presently located. Just recently, an adjoining building has been purchased so that there is room for 26 additional residents.

As immigration decreased, the need for a home for immigrant girls lessened. Upon Miss Mathews' retirement in 1928, the name of the home was changed to the "Alma Mathews House." The home was opened to working girls—young women alone in a great, bewildering city, trying to find opportunities to make careers for themselves in the business and professional fields.

At times Alma Mathews has virtually been an "International House," providing homes for young women who have come from many parts of the United States as well as from various countries in other parts of the world. Some are working part time while getting their college education or specialized training. Missionaries en route often take advantage of the "missionary room" where they can stay while they are in New York.

In New York City, where housing is scarce and extremely expensive, this "home away from home," as Miss Hazel Lovell, the director, calls it, is a haven indeed. Miss Lovell recently reported:

"The Alma Mathews House serves interracial and interfaith groups. In a Christian atmosphere understanding, respect, and love can develop. Girls are judged by what they are and not by their racial or national origin.

"In this mission field of city life, there runs a web of Christian influence and loving care that comes from our church-maintained residences for girls. The 'homes away from home' provide parlors and recreation rooms where girls can

The girls enjoy entertaining at Alma Mathews House.

entertain their friends. One girl who became a deaconess and later married is now a board member; she says that the residence hall was the finest home she had ever known and was the influence that directed her life into things worthwhile. She and many others say that the friends they made there are still their best friends.

"Six weeks before her death, Mrs. J. W. Bunch, secretary of Spiritual Life of the Woman's Division of Christian Service, said, 'One of the best investments we can make is investment in youth. . . . Our investment in their education is most rewarding. Because we have made it, we have children all over the world.' No one could have expressed better the contribution residence halls for girls make to the home mission field of the Woman's Division."

Alma Mathews House is open to young women between the ages of twenty and thirty whose income is in the lower brackets. The present rates with kitchen privileges are $7 to $10 per week. Everything is furnished except food and washcloths. An admission fee of $5 is charged. The capacity is now forty-five since the recent addition to the building.

At present there are two young women from Korea, one from Latvia, one from Holland, and one from Turkey. The young woman from Turkey came to prepare to be a doctor and return to her own country, but she will soon join the ranks of the other twenty-three who have married within the past five years. To many of these young women, and to others who have taken apartments when they have become adjusted to the city and have been able to establish homes of their own, Alma Mathews House is still "back home." This is true particularly of those who have come from other countries. Some of these are displaced persons who have no other place to call home. Alma Mathews is the place where many of them had their wedding receptions and where they return to visit. Miss Lovell keeps in touch with her "family," wherever they go. From their letters to her it would appear that, appreciative as they were when they lived there, they realize more and more as time goes on the important part their home at Alma Mathews has played in their lives.

Just as Miss Alma Mathews did many years ago, Miss Lovell finds herself involved in many unexpected situations. Two years ago, a Chinese resident was notified that she had to leave the country voluntarily within five days or be taken into custody. Miss Lovell got busy immediately to find out what could be done. One person suggested another, and within a few hours many people, including Congressmen and leading ministers, were working on the case. When it was found that a special act of Congress was needed, that process, too, was begun. As a result, the young woman is still in the United States, and at the time of the writing of this article she is on her way to becoming a United States citizen.

Miss Betty Barnes, a former resident, said of Miss Lovell: "You will find Miss Lovell quietly going about her job of maintaining a friendly family atmosphere, counseling with the girls who are living there, effectively working within the established tradition of meeting the current needs of the young woman in New York."

High Lights of a Program

Thirty-five Guilders of Moore's Chapel, Charlotte, North Carolina, entertained the members of the Woman's Society of Christian Service, inviting them to take a trip with the Guild to Southeast Asia. All came dressed in Asian costumes; and as they arrived at the place of meeting, a member's home, they checked their slippers as they do in the Orient. All the furniture had been removed and on the floor were placed large hand-made maps of Southeast Asia. Each member had a small corresponding map pinned on the lapel of her costume, designating her position to sit and her part in the program.

Around the walls were large hand-made murals, depicting the lives of the Asians, as seen in their dress, their homes, schools churches, missions, and in their various modes of existence. In the corners were constructed palm trees.

A play was given by Guild members. It was written by the president, using a study of the various religions, the text, *Church in Southeast Asia,* and many other sources. In between acts, Asian games were played with music from the islands in the background. It was climaxed by a film, showing our work in the area.

Refreshments were served, using the recipes found in *Fun and Festival in Southeast Asia.* Asian napkins were hand made for the occasion.

We learned more of Southeast Asia in this manner of presentation, and will retain most of this in our memories for a long time to come.

Wesleyan Service Guild Charter of Racial Policies

Ratified by the Wesleyan Service Guilds of

Northern New York Conference, Northeastern Jurisdiction, July 26-28, 1957

West Virginia Conference, Southeastern Jurisdiction, October 1, 1955

Delaware Conference, Central Jurisdiction, July 13, 1957

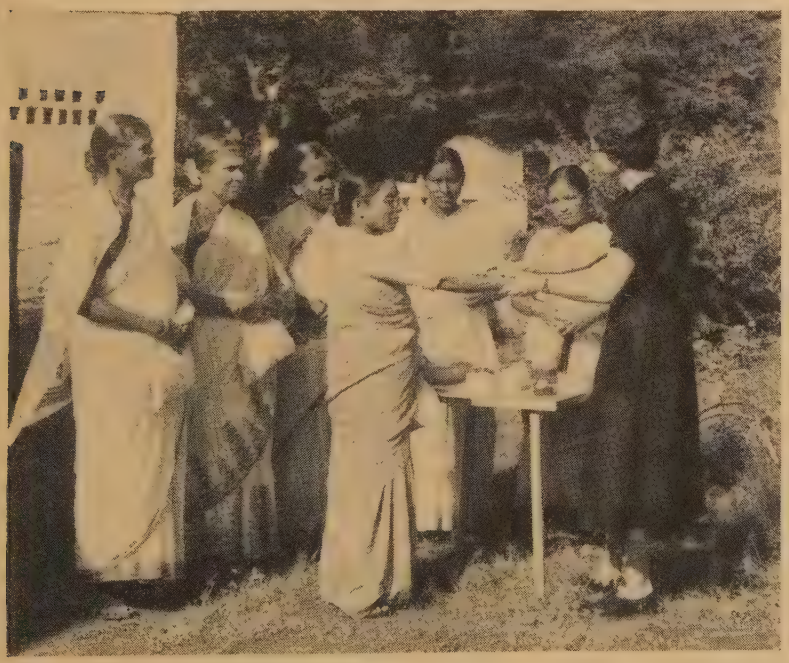
West Texas Conference, Central Jurisdiction, July 13-14, 1957 (reaffirmation of 1954 signing)

Nebraska Conference, South Central Jurisdictian, April 7, 1957

Pacific-Northwest Conference, Western Jurisdiction, April 6, 1957

PUBLIC HEALTH

A pastor comes to Miss Eunice La Rue, Vikarabad, Deccan, in the state of Hyderabad, for D.D.T. spray and a pump to take to his village to help fight malaria. He is twelve miles from the railroad and walks or comes by bullock cart to town. Often Miss La Rue and a team of workers go to the villages to spray and give injections for typhoid or cholera. The pastor has all the school children lined up in the church waiting for their injections. The pastor's wife scrubs the arms and some other members of the team mark the record. At the same time the pastor and the rest of the team go to the houses to spray.



Here Miss La Rue is distributing and demonstrating the use of the "Skin Care Bags" to pastors' wives. Each bag contains ointment, bandages, soap, and a tin cup. Every month the pastors bring back the bags for refills and also give a report on the effectiveness of the contents of the bags in treating skin infections. Usually those who are really earnest about their work treat approximately twenty babies and give each one an average of ten treatments.

CHECK LIST ON RACIAL POLICIES

On the middle pages of this issue you will find the Check List on Racial Policies. Every local, district and conference Guild is requested to fill it out and send it as directed. *Please read the Christian Social Relations pages very carefully.*

Check List for Local Leaders

In the local Guild, the president convenes the executive committee, and together they devise a plan for getting the questions answered as accurately as possible. The check list is filled out and sent to the District Guild Chairman of Christian Social Relations by November 10. In cases where the district Guild is not yet organized with chairmen, the district secretary of the Guild will be the one to receive the local check lists.

Check List for District Leaders

In the district, the district president of the Woman's Society, the district secretary of Christian Social Relations of the Woman's Society and the district chairman of Christian Social Relations in the Guild get together to fill out the *Check Lists for District Leaders.* The Guild sends its list together with the Guild local lists to the conference Guild chairman of Christian Social Relations by November 20. If the conference is not yet organized with chairmen the conference Guild secretary will receive the lists.

Check List for Conference

The same process is followed here as in the district.

OCTOBER PROGRAM

The Check List on Racial Policies gives a good basis for study and discussion, not only for the October monthly program, but for district meetings. It may also be used to good advantage in the study course, *Christ, the Church, and Race.*

In the October program, "Our Home Mission Centers and Race" you might divide your group, if it is large enough, each group studying one of the questions from the check list, and suggesting ways to make the Charter of Racial Policies more effective.

MISSIONARY EDUCATION

Suggestions for Teaching "The Gospel According to Mark"

by MARTHA LEACH TURNER [1]

IF your Woman's Society is hesitating about planning a class for the study, "The Gospel According to Mark," because you are not sure you can find a qualified teacher, stop worrying and set the dates. You can have a wonderful class. This course is designed for discussion and class participation, and an intelligent and spiritual man or woman with an open mind can help the members of the class dig into the great truths of Mark. Here are a few reminders for those who are feeling their way along.

1. Remember this is a *study class,* which means each woman does her own work and does not simply sit and absorb the teacher's wisdom. Better have a few who will work hard than many who want to "get a little more inspiration."

2. Since a thorough textbook is provided and also a *Guide* with suggestions for each session, every teacher should be able to work out a satisfactory outline. If the outline in the *Guide* does not quite suit, try the outline in the *Interpreter's Bible,* Volume 7, introductory article on Mark. You will want to use this material for background and the outline could well fit into four or five class sessions with a simple re-grouping of the chapters in our text. In making an outline consider the material rather than chapter numbers. Some passages will need much longer study and discussion than others.

3. If time is limited—and it always seems to be—plan the worship carefully. Some teachers prefer not to have stated worship periods each session. Remember suggestions in the guide are for your adaptation. Make the worship so much a part of the entire session that, if possible, there is no break. God may be honored just as much by the earnest seeking for truth of dedicated minds as in forms and ceremonies. Vary the time and the method of the worship and occasionally let it grow spontaneously out of the day's study.

4. Use your ingenuity to be sure the students read the Bible as well as the text. Too much Bible study today is about the Bible instead of the Bible itself. Sometimes it is possible to have the Bible assignments and the class discussion on each assignment precede the reading of the chapters in the text. This assures the teacher that the insights presented by the students are their own and not just a reflection of the author of the text; a real intellectual struggle toward illumination, guided by the teacher, can be of much greater value than mere acceptance of what the text says. After that, reading the text will be most helpful. Be sure that other authorities, such as writers of accepted commentaries and books listed in the bibliography are used. Stress the open-minded approach to Bible study.

5. Do not just wade through the entire book of Mark chapter by chapter and verse by verse. That can be deadly and time consuming. In each session point up the really vital passages that fit into the purpose of your course. Spend time on some of the least understood passages, getting help from authorities. Discuss the most controversial passages and allow time for everyone to express herself.

6. Ask class members to bring in modern versions and make comparisons often. This throws light on shadowy passages.

7. With the purposes of the course suggested in the *Guide,* let us also consider these ideas as outstanding in *Mark.*

a. Mark was very sure *in Whom* he believed and what he believed about Him. Are modern Christians as sure of this? Why? What future course does your conclusion indicate for the church today?

b. Dig deeply into Mark's interpretation of the meaning of the Cross. Discuss it in the light of "Paul's Letters to Local Churches." Help the class come to a richer understanding of the meaning of the Cross today.

c. After examining Mark's account of Jesus' ideas of discipleship compare them with the usual ideas of discipleship today held by "average church members" or even members of the Woman's Society. Ask how much "popularity" plays a part. Does discipleship make life easy? How do we fit today's "success cults" into Jesus' ideas? Do disciples sometimes have to "stick their necks out"? In what specific ways should Jesus' ideals change each personal life; our Woman's Society; the local church; the world?

8. There is an atmosphere in *Mark* which we need to catch. We may be helped in this by making use of suggestions found in Chapter 17 of *Moment by Moment* by Margaret Applegarth.[1] The chapter is entitled "Because Mark's Mother Loaned Her Upper Room" (pages 112-120). Make a *Mark* issue of your hometown newspaper as she suggests on pages 116-119. Underline and count the "straightways," "immediatelies," and "forthwiths" in the *Gospel of Mark* and the verbs which show vigorous action. Also place on the blackboard the three dozen key words which she suggests as helps in restoring the *Gospel of Mark.*

Dramatize imaginary scenes which show the effect on persons of some of the deeds of Jesus, such as, the cleansing of the Temple, the Transfiguration, the healing of the paralytic.

Ask a drama group to present the playlet, *One by One.** Ponder all the suggestions made in "Study and Action, 1957-1958" (Free).[2]

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* Order from Literature Headquarters. 25 cents

[1] Martha Leach Turner (Mrs. Ewart E.) secretary of Missionary Personnel in the North eastern Jurisdiction.

[2] Order from The Methodist Publishing House serving your territory. $2.75.

STUDENT WORK

THE CHURCH'S MISSION IN HIGHER EDUCATION

By Douglas Cook,
Director of Wesley Foundation at Yale University

PAUL'S words on Mars Hill might well have been spoken on "the hill" of an American campus today. "Men of Old Siwash, from every point of view I see that you are extremely religious." Whatever else may characterize the campus of the college and university in our day, it is not a lack of faith. The faiths are many and deep, though partial. And herein is set forth the mission task of the church in higher education. The many faiths must be met by the Christian's faith in the God of Jesus Christ.

Estimates now show there will be from two to three times as many college students within twenty years. The rapid expansion of higher education offers an evangelistic mission and frontier as challenging and demanding as any the church has faced. This was recognized by the General Conference of 1956 when it declared:

The Church Universal lives and labors under the compulsion of the Great Commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." . . . The Church is in the world to capture the hearts of men and to make them faithful disciples of the Nazarene and also to capture their minds and establish them in the truth that leads to abundant and unending life. By missions and evangelism we extend the frontiers of the Kingdom. By education we build the City of God. . . .

The Quadrennial Emphasis on Higher Education calls upon the church to meet its responsibility in two ways: through its own church-related colleges, and through its Wesley Foundations at state and independent institutions.

The Church's Colleges—The church college has a unique advantage and opportunity in that it can establish the integrity of the college community around a search for truth within a value structure and frame of reference that is basically Christian.

Let the church claim its colleges and again be responsible for them. Let the church colleges be Christian. This is their great advantage and contribution to the life of learning.

The Wesley Foundations—Methodism has a vital concern in every tax supported institution of higher education. In 1952 these schools enrolled 7.5 per cent more students than all church and private colleges. Here, too, the church faces a decisive moment in its mission to the campus. University administrations are more ready to receive the work of the church as a proper and relevant part of the life of the academic community than ever before. The church does not need to be just at "the edge of the campus" in most cases today, if it will demonstrate its readiness and capacity to relate the Christian faith to the full life of the university—in its academic as well as social and personal aspects. Methodism has developed a means of doing this over the past forty years in the Wesley Foundations. There are now nearly 200 Wesley Foundations at state and independent colleges and universities.

In a Wesley Foundation the church can build upon and supplement what the university provides by establishing the specially trained staff and adequate facilities within the university community whereby the Christian perspective will give meaning to the educational experience of the students, and the environment for Christian living and work will be provided that makes for a real Christian community within the university.

Thus, the church moves to meet its growing mission in higher education—to capture the minds and lives of students and faculty for Christ—in two equally important ways. They are through the unique work and opportunity of its church-related colleges, and through the Wesley Foundations at state and independent institutions, that are increasing in size and number.

Methodist Women and the Quadrennial Emphasis—The women of the church are, as always, vitally involved in mission and education, whether it be in other lands or at our doorstep. The colleges and Wesley Foundations of the church are looking to them in this quadrennium to bring alive the concern for higher education in the local church. (See and use the November program in the *March of Missions* Program Book.*)

Every secretary of Student Work in the Woman's Society of Christian Service will want to be familiar with the booklet *Christian Higher Education Blueprint,* available from the Commission on Higher Education, P. O. Box 871, Nashville 2, Tennessee. This is the manual that sets forth the goals, time schedule and means by which the Quadrennial Emphasis of the church is to be implemented. Also order *A Mile Ahead,** a pamphlet on junior and senior colleges of the Woman's Division (35 cents).

The work of every secretary of Student Work, as outlined in the *Handbook for Secretaries of Student Work,** is lifted to a higher level of importance in the years ahead. Understanding is required. First hand information can be acquired through visits to church colleges and Wesley Foundations that are carefully planned to include conversations with students, faculty, administrators and college chaplains or ministers. Interpretation in the local church is needed, growing out of a deeper understanding of the task of the secretary of Student Work.

* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

YOUTH WORK

DISASTER RELIEF

ADVANCE planning helps in many situations so we offer a few suggestions which the MYF council may wish to consider in planning its November activities. These suggestions are offered to the secretary of Youth Work as the adult adviser in the program area of Christian Outreach or the resource person in this phase of the MYF program. It has been suggested that members of the MYF may be interested in sharing what they have through contributions to the Methodist Committee for Overseas Relief.

One never knows when a news story will tell of disaster. For example, in early June a release from Hong Kong read: "This month has had more rain—over thirty inches so far—than any May since 1921, and it is still raining very hard today. Besides the personal tragedies, children drowned, people permanently injured, houses destroyed, there is really large-scale dislocation of village life in the new territories. Some groups of houses, together with animals and agricultural land, have been completely washed away." Two weeks later another message said: "Victims of a fire which swept a large area in Pusan, Korea, received immediate assistance through available relief materials contributed by American churches. More than 2,000 were made homeless in this disaster. Food, clothing, shelter materials, mattresses, blankets, and other supplies were distributed . . ."

Disaster relief news flashes might come from many parts of the world. We hear them in the news and see them on TV. "The most severe winter weather in two hundred years required emergency assistance in seven countries of Europe . . ."

"In Hokkaido, Japan, where summer frosts killed most crops and thousands were destitute, Church World Service coordinated the efforts of airlines, the Army, and Japanese social welfare workers to ship surplus rice into the disaster area. Every destitute person received regular rations."

"One hundred eighty thousand Hungarian refugees fled from Hungary to Austria during and following the revolt in 1956. A nine-truck convoy filled with church relief supplies already in Austria went into Hungary the day before the border was closed. Attention was then directed to refugees in Austria. Relief supplies including food, clothing, and medicines, were made available to them."

"Nearly a million Arab refugees are in their ninth year of exile."

We call attention to two visual aids. *Exiles in the Holy Land* is a color filmstrip. It interprets the situation among Arab refugees in the Middle East. It says something about Christian brotherhood and the need for Christian stewardship, emphasizing how the funds, clothing, food, and medical supplies sent from American churches enable these exiles to live and work and hope again. This filmstrip may be purchased for $3 by writing Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York. The running time is 16½ minutes and the record is 33⅓ rpm—Universal Groove.

Report: Korea is a motion picture. This moving film shows how relief dollars are being spent in a country torn by war. MCOR funds in Korea are used especially for needy children. Also there is a loan fund to help farm families. Another service is assistance to preachers and their families. MCOR provides food for the starving. This film is 16mm black and white and the running time is 30 minutes. It may be rented for $3 from The Methodist Publishing House serving your territory. It may be borrowed from your Conference secretary of Missionary Education.

It would be well to appoint a small committee to consider ways of giving for disaster relief as one expression of thanksgiving for your MYF.[1]

Plans might be worked out for a family evening. Each group will know what will mean the most in its local situation. Any offering should be sent "with no strings attached" to the Methodist Committee for Overseas Relief, 150 Fifth Ave., New York 11, N. Y.

[1] This is not a part of the program of giving of the Woman's Society of Christian Service.

The refugee problem is largely a problem of youth. Some 25,000 refugee babies are born each year.

CHILDREN'S WORK

PLANNING FOR CHILDREN IN THE LOCAL CHURCH

MISSIONARY EDUCATION

ONE of the major tasks of Christian education in the church is to help boys and girls understand their neighbors both at home and abroad. Christian attitudes are learned and applied as children study about people of other cultures and communities, and as they observe attitudes of adults in the family, the church, and in the community.

Missionary education must not be used merely as an "extra" study unit. For boys and girls, missionary education begins now and continues throughout the year in all areas of Christian living. As the local church enters into its activities for the new year, the program of missionary education of children during 1957-58 will be included in the plans.

The secretary of Children's Work of the Woman's Society of Christian Service is a member of the Council of Children's Workers. It is her responsibility, as a children's worker, to enter into the total planning for children. She can make a significant contribution at the fall planning meeting (usually held in late September or early October), by doing the following things:

1. Read and have on hand at the council meeting the missionary materials. Be prepared to discuss the current emphases and help other workers understand how these units will fit into the total program for primary and junior children.

2. Discuss the material in the September issues of THE METHODIST WOMAN, the section on "Children's Work," and in *Child Guidance for Christian Living,* the section on "Missionary Education of Children."

3. Review the plans for children's giving to missions through World Service and Conference Benevolences and the Children's Service Fund.

All children's offerings for missions taken during the Sunday sessions of the church school go to World Service and Conference Benevolences. All offerings given by primary and junior children at additional sessions are channeled through the Children's Service Fund.

4. Distribute copies of the bulletin, *When Children Give 1957-58.** This pictures the work of the emphases, "Japan," and "Christ, the Church and Race."

5. Discuss *additional sessions.* Be prepared to suggest a time for these. Perhaps a time after school, midweek during family night service, Saturday morning or afternoon, or a Sunday afternoon can be arranged for these important sessions.

So You're a *New* Secretary of Children's Work!

You have been newly appointed this year to the office of secretary of Children's Work, and you have now settled down to the reality of getting the job done. Good, you are off to a fine start. Here are a few things which might help you:

Review periodically the "Calendar of Activities" for Children's Work, May, 1957, issue of THE METHODIST WOMAN.

HAVE YOU READ THESE?

Missionary Education of Children in The Methodist Church,* **revised edition. Please note (page 6) responsibilities of secretary of Children's Work and her relation to the Council of Children's Workers.**

September, 1957, issues of THE METHODIST WOMAN and *Child Guidance in Christian Living.* These issues present the materials and resources for the missionary emphases, "Japan," and "Christ, the Church, and Race."

Participate actively in the regular meetings of the Council of Children's Workers.

Attend conference and district meetings of the Woman's Society of Christian Service.

Enroll in leadership training schools and institutes.

Study all materials and resources for the current missionary emphases. Know what maps, pictures, filmstrips, and supplementary materials are available.

Report promptly to the district secretary of Children's Work. She has a deadline to meet, too.

Present interesting reports to your Woman's Society of Christian Service. Use displays, posters, charts, or other materials which will convey the message of what your children are doing. Remember, a well planned display or chart can speak more effectively than a lengthy speech or report.

The missionary education of boys and girls will become a vital part of the church program as each secretary of Children's Work enters into her responsibilities with a cooperative spirit, an alert mind, and a consecrated devotion to the growth of all children in the church.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

PRESENTING MONA E. KEWISH

(Continued from page 28)

tian Workers in Kansas City where she majored in Religious Education. For the past year she has been doing graduate work in the School of Social Work at Tulane University, New Orleans, Louisiana.

Before going to Marcy Center she served as Director of Christian Education at Union Avenue Methodist Church, Chicago.

Miss Kewish brings not only splendid training and experience to this new position but a deep consecration and an intense interest in childhood education. We extend a sincere welcome to her and pray that toegther we may be able to accomplish much toward the missionary education of the children of The Methodist Church.

SUPPLY WORK

RESPONSE AND RESPONSIBILITY
SUPPLY WORK IN HOME FIELDS

by Ruth I. Pope

What is it?—"Supply Work is giving gifts (cash or material) which are not provided through regular maintenance budgets . . . these gifts make the work of the missionary and deaconess and other workers more effective as they seek to bring relief, hope, and new life to many people, but *always* such gifts are 'Second-Mile' giving. Supply Work is far more than just a demand-and-supply project—it is a labor of love. With confidence, the workers list their needs, and with confidence, women collect cash or pack boxes toward meeting those needs.

"The first responsibility of each Woman's Society of Christian Service and Wesleyan Service Guild is giving on 'Pledge to Missions.' "

From the *Handbook* on Supply Work

There are two forms of Supply Work: 1) Cash for Supply Work and 2) Boxes of merchandise and other articles. Many items on a Supply Work Askings List are too large to be shipped, or they may be purchased by the project more reasonably than by a Woman's Society or Guild. Therefore, the cash is requested for these items. New articles may be purchased and shipped directly to a project in Home Fields, with precaution, as noted in the *Handbook* on Supply Work.

Christmas boxes are most welcome, provided the articles meet the needs of the projects to which they are sent. A Santa Claus Shop in many institutions of the Woman's Division reflects the love of the One in whose Name the gifts are given.

Some projects request *good* used clothing. Only clean, usable garments of the kind requested should be sent. These garments provide relief for the needy of the community and are sometimes sold for a small fee to those in the low income bracket.

How we do it—Supply Work demands response and responsibility. Each project in Home Fields submits a list of Supply Work Askings each year. These askings include items that cannot be cared for through funds received from other sources. It is very important that each local Woman's Society and each local unit of the Wesleyan Service Guild respond to the request for Supply Work Askings assigned to them. In the words of a jurisdiction secretary of Supply Work: "Please, please take care of all the Supply Work Askings which are requested by the projects of the Woman's Division and assigned to you, rather than those requested by other places."

Workers in charge of projects receiving Supply Work are very eager to acknowledge every gift, cash, or article. Please inform them to whom the acknowledgment should be sent if cash has been given. If a box of articles has been sent, be sure to include a *Shipment of Goods Blank* (secured from your district secretary of Supply Work) in the box.

When we do it—When a local Woman's Society of Christian Service or a Wesleyan Service Guild unit receives the list of Supply Work Askings assigned to it, the local secretary of Supply Work should initiate plans immediately for caring for these requests.

If Cash for Supply Work for Christmas gifts is requested, that cash should reach the office of the treasurer of the Woman's Division at least two months before Christmas so that it may be sent to the project in time to purchase Christmas gifts. If Christmas boxes are sent, these should reach the project not later than December 1, post paid. Other Supply Work Askings assigned to the local Society or Guild should be cared for during the year in which the requests are received.

Boys at the Alpine Community Center, Alpine, Texas, like to sing.

The "line-up" for the Saturday evening buffet which is a regular feature of the program of Wilson Inn. The girls do the clean-up work after the supper.

Why we do it—Supply Work, in addition to supplementing the annual budget of a project makes possible the purchasing of many articles which could not be obtained otherwise. During the past year, such items as the following have been purchased for projects in Home Fields:

Mattresses and springs for a school

Adding machine for an Esther Hall

Carpeting for a home for retired workers

Mimeograph machine for rural workers

Sewing machine for a community center

"New" second-hand typewriters for a typing class in a school

Projector and screen for a rural worker

Deep freeze for a rural community center

Playground equipment

Weaving equipment for a center

Tires for a rural worker's car

Typewriter for a community center

Trays for a school cafeteria

Someone has said: "The best things mortals have are the things that mortals share." Let us remember that "What we give, gives us away."

BOOKS RECEIVED

THE METHODIST WOMAN does not have space for book reviews, but we do like to acknowledge some of the books received.

THE TOUCH OF THE MASTER'S HAND, *Charles L. Allen,* Fleming H. Revell Co., Westwood, N. J. $2.

EPHRAIM OF ISRAEL: THE UNKNOWN APOSTLE, *Paul Constant,* Philosophical Library, New York. $3.

THE BIBLE AND THE HUMAN QUEST, *Algernon Odell Steele,* Philosophical Library. $3.75.

IN THE GRAY RAIN (Stories of Japan), *Hazel Severson McCartney,* Harper and Bros., New York. $3.75.

LATE FINDING (Collected poems), *Catherine Baker,* Dorrance and Company, Inc., Philadelphia. $2.

WE WITNESS TOGETHER (A History of Co-operative Home Missions), *Robert T. Handy,* Friendship Press, New York. $4.

ALBERT SCHWEITZER, *Jean Pierhal,* Philosophical Library, New York. $3.

THE CHRISTIAN ETHOS, *Werner Elert,* Muhlenberg Press, Philadelphia. $6.

LUTHER ON VOCATION, *Gustaf Wingren,* Muhlenberg Press. $3.50.

LANDS OF THE BIBLE, *Samuel Terrien,* Simon and Schuster, New York. $3.95.

A BOOK OF CONTEMPLATION, *Dagobert D. Runes,* Philosophical Library, New York. $3.

Deaconesses Addie B. Greely and Dorothy Dodd enjoy the flowers in the garden of the new Retirement Home for Workers, Asheville, North Carolina.

LITERATURE and PUBLICATIONS

A LITERATURE PRESENTATION

by MRS. ARTHUR S. WRIGHT

Secretary of Literature and Publications, Northeastern Jurisdiction
A talk given at Northeastern Jurisdiction School, Pembroke College, 1957

While this is not a technique from *New Hope for Audiences,* I want to share with you a story.

A METHODIST WOMAN with a WORLD OUTLOOK decided to take *A Trip With a Mission.* She checked her *Date Book* and consulted *A Guide* and *Handbooks,* and thought *Do You Know?* that *In Our Time* there is *Fear and Prejudice* and much *Sense and Nonsense About Race,* and wondered *What Can We Do* to bring in *The Kingdom Beyond Caste?*

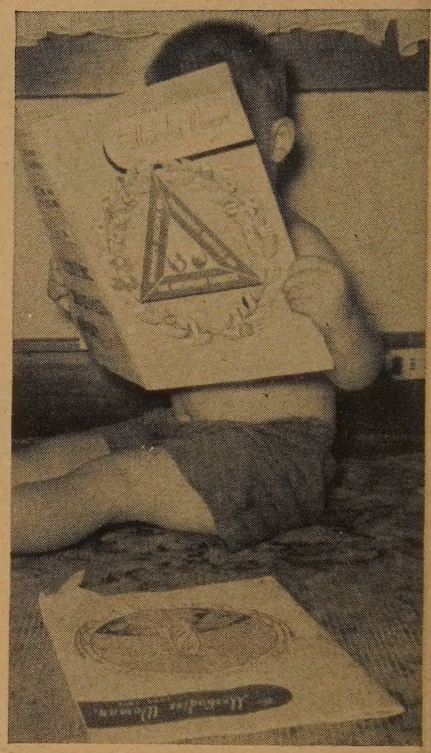
Just about this time she was distracted by *The Apple Tree House* and *The Swimming Pool* across *The Fence.* Finally she thought *It's Worth Your Life* to go on this *Boundless Adventure. A Mile Ahead* she took *A Look at Our City Neighborhood Houses* and found *Spanish-speaking Americans in the U. S. A.* She heard *In Every Place a Voice* about *The Kingship of Christ.*

Fearful lest she be going in *Circles* she looked at her *Friendship Maps.* Her mind made *The Full Circle* and she seemed to hear *Korea Calling,* see *Africa on the Move,* and see *Hana's New Home* in *A Journey to Japan* through *Opening Christian Gateways in Japan.* The *Cross and Crisis in Japan* presented a real challenge.

As she traveled she realized that all was not *Fun and Festival,* yet there was *Progress Against Prejudice* and there were *Signs of Renewal* in that *We, the Church,* have a concern for the *Organization of the United Nations.* Through her mind ran the thought, *You Are There;* yet she said to herself, *Why Bother?*

Lured by *A Widening Way,* she realized we have *A Calling to Fulfill* as *Disciples to Such a Lord,* and that *Sowing the Seed* and *Declaring His Glory* could bring about *The March of Missions* and *The Spirit of Christ—For All of Life.*

Note: Have each piece of literature arranged in a pile with *The Spirit of Christ—For All of Life* (Seventeenth Annual Report) on the bottom, then *The March of Missions* (Program Material 1957-58), *Declaring His Glory,* etc., so that it can be picked up and shown as you read. All these books are listed in the 1957-58 *Catalogue* (title and price) of Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.



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* Use the subscription blank on the back cover and an attractive Christmas card announcing your gift will be sent to the one you remembered.

In Memoriam

Helen Boyles

Miss Helen Edith Boyles was born in Athens County, Ohio, April 10, 1894. She received her education at the North Lewisburg High School, the Ohio Normal College, and the Toledo Training School for Sunday School and Church Leaders. Her special training for missionary service was obtained at Garrett Biblical Seminary. Her furlough studies were at Teachers College, Columbia University, where she received her B.S. degree in Education and Religious Education, Cornell College of Agriculture, and Cornell Summer School.

Before sailing for Korea in 1926, Miss Boyles taught in the grade schools in Union County, Ohio, and in the city school system, Toledo, Ohio. Her field service in Korea included appointments in Kongju, Pyengyang, and Inchun. She was evacuated from Korea, November 16, 1940, and was transferred to Argentina, where she taught English, shorthand, and typing at Colegio Americano in Rosario.

She returned to Korea in 1948 and did educational and evangelistic work in the Social Center, Inchun. In 1950 she was again evacuated, this time to Japan, where until 1955, she worked in the kindergarten and evangelistic center in Fukuoka, Japan. Because of ill health, she returned to the United States in November, 1955.

Miss Boyles died June 30, 1957, at the Mercy Memorial Hospital, Urbana, Ohio. Services were held July 3 at her home church at North Lewisburg, Ohio.

Miss Boyles' service in Korea, Argentina, and Japan was that of a highly dedicated and devoted missionary. Her sensitive nature and deep appreciation of everything and everyone made her beloved by all who came under her influence.

Mrs. Fred C. Reynolds

Mrs. Fred C. Reynolds, Washington, D. C., died of a heart attack Wednesday, July 31, at Sibley Hospital. She had been ill for almost two years.

Mrs. Reynolds was a member of the Board of Missions for sixteen years. She gave dedicated service as vice-president and chairman of the Department of Work in Home Fields from 1940 to 1948. After that she carried a heavy schedule of important committee work, serving as chairman of the Committee on Nominations for one quadrennium and as chairman of the Committee on Finance and Estimates from 1952 to 1956. Her contributions to the work of the Woman's Division of Christian Service were of inestimable value.

Miss Susie Teel

Miss Susie Teel, a retired deaconess, died July 2, 1957, in Dallas, Texas, where she has resided since her retirement in 1950. Miss Teel was consecrated as a deaconess in 1925 after her graduation from Scarritt College, Nashville, Tennessee. She spent the largest part of her years as an active deaconess in the State of Texas, serving the Virginia Johnson Home (now closed) in Dallas and Valley Institute and the Mexican Rural Social Settlement in Pharr. Miss Teel also served on the staff of the Rebecca Sparks Inn, Waco, Texas.

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RECENT ARRIVALS FROM:

Africa: Southern Congo—Miss Jane Crooks, R. D. 1, Hammondsville, Ohio, and Miss Thelma Montgomery, 625 North End Avenue, N. E., Massillon, Ohio; *Angola*—Miss Alpha Miller, 52 Kensington Avenue, South Zanesville, Ohio; *Central Congo*—Miss Lorena Kelly, Route 1, Mooresville, North Carolina.

Japan—Miss Gertrude Byler, 906 Broadway, Newton 24, Kansas; Miss Dorothy Croskey, 936 Third Avenue E., Kalispell, Montana.

Korea—Misses Marilyn Terry, Langdale, Alabama; Kathleen Crane, 710 Snyder, Webb City, Missouri; Miss Betty Blom, 15321 Trinity, Detroit 23, Michigan; Miss Esther Stoffer, 424 Waugh Street, Alliance, Ohio; Miss Emma Wayland, 2307 Sulphur Avenue, St. Louis, Missouri.

Latin America: Chile—Miss Semeramis C. Kutz, Warsaw, Indiana; *Mexico*—Miss Pauline Willingham, V. A. Hospital, Houston, Texas.

Philippines — Miss Marion M. Walker, c/o Mrs. Kenneth Jones, London Mills, Illinois.

India—Miss Hannah Gallagher, 3901 Grosvenor Road, Cleveland 21, Ohio.

RECENT DEPARTURES FOR:

Africa: Liberia—Miss Burnetta Armstrong; Misses Mary Carolyn Thorne and Imogene Joyner (to Brussels, Belgium for language study).

Latin America: Bolivia—Mrs. Ruth Elizabeth Suse; *Cuba*—Miss Frances Gaby.

Southeast Asia: Sumatra—Miss Anne E. Metz.

APPROVED STUDY

October and November, 1957

Theme: Christ, the Church, and Race

The Kingdom Beyond Caste. By Liston Pope. $1.25.

Adult Guide on Christ, the Church, and Race. By Rosalyn Summer Sease. 50 cents.

Progress Against Prejudice. By Robert Root. $1.25.

Seeking to Be Christian in Race Relations. By Benjamin E. Mays. $1.00.

Sense and Nonsense About Race. By Ethel J. Alpenfels. 50 cents.

States' Laws on Race and Color. By Pauli Murray. Laws on state statute books as they relate to human rights. $4.00.

Supplement to States' Laws on Race and Color, 1955. By Pauli Murray. $2.00.

Actions Speak Louder—In Christian Fellowship Without Racial Barriers. By Ruth Bartholomew. A booklet generously illustrated with pictures of work in projects of the Home Field of the Woman's Division. 60 cents.

A Look at Our City Neighborhood Houses in the U. S. A. 50 cents.

Spanish Speaking Americans in the U. S. A. Including Puerto Rico and the Virgin Islands. 50 cents.

Do You Know? Work of the Home Department. 35 cents.

Place Mats for Study on Christ, the Church, and Race. 50 cents a dozen.

Friendship Map—Makers of the U. S. A. New map in full color. Large, 40 by 30 inches, $1.00. Small, 13¼ by 11 inches, 50 cents a dozen.

A Trip With a Mission. Map showing location of home mission work that vacationers may visit these projects. 50 cents.

NEW MATERIALS

Message from India. Pictorial pamphlet on the wor of the Woman's Division in India. 35 cents.

More Abundant Life—Medical Work in Africa Free for postage.

The Center of Life. An account of the rural work i Cuba of the Woman's Division. Free for postage.

"Grow Old Along With Me." Leaflet on the Woman Division homes for retired workers. Free for postag

Our U.N. Credo. Reprint from the March, 1957, issu of THE METHODIST WOMAN. 3 cents.

Your United Nations Worked for Peace, 1956-57 Free for postage.

My World Bank. An attractive gift box to be use each year during the quadrennium. (See page 23 the July-August issue of THE METHODIST WOMAN. *My World Bank* and explanatory leaflet are free fo postage at the following rates: 25 of each, 20 cents 50 of each, 40 cents; 100 of each, 60 cents.

In Quietness and Confidence—Faith. Devotiona leaflet for personal use. Free for postage.

World Federation of Methodist Women. Revise leaflet. Free for postage.

Missionary Personnel Leaflets:

What Does a Medical Missionary Do in India Pakistan, and Nepal? Free for postage.

What Does a Social-Evangelistic Missionary D in Africa? Free for postage.

What Does an Educational Missionary Do i Japan? Free for postage.

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